Zions Herald

THE INDEPENDENT METHODIST WEEKLY +

FEBRUARY 11 1942

WHERE ARE YOUR CREDENTIALS?

Editorial

Andover Newton Theological Library
FEB 12 1942
NEWTON CENTRE, MASS.

ALCOHOLICS ANONYMOUS

A New Approach to an Old Problem

FREEDOM, JUSTICE, AND TRUTH

The Archbishop of York

I CHOSE AMERICA

A Native of Denmark Writes Frankly

DAILY DEVOTIONS

For the Len

Mar 43
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Do Not Wish Protection

Realism, Realism! What sins of thought and action are committed in thy name!

Actually there is no realism in the belief that organized mass killing of the innocent pawns of the dictators will defend freedom or bring peace; yet that is the "realism" of the military mind.

When will churchmen who uphold the war effort quit talking so unrealistically about war as to equate fighting with dying instead of what it really is—killing? The whole idea of realism in armed "defense" falls to the ground when the technique of war is seen for what it really is—organized killing motivated by hate, accompanied by cursing, made ruthless by thoughts of vengeance. That is realism in regard to war.

Nor is it at all realistic to charge pacifists with allowing others to fight their battles for them. Far from asking their fellow citizens to fight in their defense, pacifists deny that organized killing is any real defense of our nation, and therefore do not wish to be "protected" by such spurious means of defense.

These remarks are the outcome of a careful reading of Dr. Joseph Fort Newton's "incisive" but totally unrealistic letter and the equally unrealistic editorial on "Reassurance for English Friends" in ZIONS HERALD for January 21. LYNDON B. PHIFER.

Nashville, Tenn.

A Letter—and a Postscript

Dr. Raymond H. Huse has given Methodists food for thought in his article "A Pessimistic Challenge." I am particularly interested in it since I am his successor in the pastorate of the First Methodist Church in Ithaca. I am glad to make a brief report of the work in this church which is being accomplished on the foundation built by Dr. Huse.

We do have a class meeting, although it does not function as the class meetings of fifty years ago did. This group is composed of young people, many of them students, who continue the custom of kneeling during the season of prayer. The class leaders—two professors and their wives—are appointed by the quarterly conference. This class meeting has been functioning regularly since a time previous to the student days of Dr. John R. Mott on the university campus here.

The weekly prayer-meeting which we call "The Mid-Week Devotional Service" is functioning regularly. The attendance runs from 22 to 110, with an average of 45. During Lent this service expands into the "Lenten Sanctuary Services" with prominent members of the clergy from around the country preaching. The attendance runs as high as 450.

Our Sunday evening service is held regularly, with an average attendance of 168 since Labor Day. The average attendance of the evening groups of the Methodist Youth Fellowship has increased 200 per cent in the last two years. Besides this, the Wesley League for students meets following the Sunday evening service each Sunday evening during the academic year. The lights shine out from the windows of this church each Sunday evening from 5.30 when the fellowship suppers begin until 9.30 when the Wesley League adjourns.

The average attendance at the regular sessions of the church school last year was 417, and is on the increase. The church school contributed $1296 to World Service during the year. (Last September, Katherine M. Alt, a graduate of Boston University School of Religious and Social Work, became our full-time director of Christian education.)

As regards the attendance at the Sunday morning service: the ushers recently requested 200 additional printed Sunday bulletins. The request was granted, and 800 bulletins are now passed out to the worshipers instead of the previous 600.

This is my reply to "A Pessimistic Challenge" in "This Methodism of Ours—Whence and Whither?"

JOHN A. REDMOND,
Minister First Methodist Church.

Ithaca, N. Y.

P. S. The members of our staff read ZIONS HERALD.

Not Good Teammates

Your reference to "A Serious Situation" in the HERALD of January 21 is timely, and should be a call to action.

We cannot forget the results of governmental policy during the last war, in relation to the distribution and sale of tobacco, and the resultant largely increased use of tobacco after the war. The use of liquor in the camps and among the armed forces is calculated by the distillers and brewers to do the same for beer and so-called light wines, both of which are intoxicating and habit-forming.

Surely it would not be too difficult for the leaders of our temperance organizations to indicate a plan of action that would at least bring sufficient pressure upon Congress to permit the matter to reach the floor of House and Senate for discussion and vote, even though the Administration does not favor such action.

The question has direct bearing upon the kind of world we can have if and when peace comes, as well as very direct bearing upon our ability to win the war. Alcohol and Efficiency do not make good teammates.

WILLIAM SHAW,
Member New England Conference.

Penney Farms, Fla.

A Rural Pastor Writes

I especially appreciated your editorial regarding auto tires for the clergy. It is odd, but several of my small-town and farmer parishioners had said almost the same thing (I mean, same idea) when the list was first printed, and some have, since your editorial, spoken about it.

I cannot see how our average rural pastor, with two or more churches to preach in on Sunday, and with a scattered membership living on both main roads and back roads, can minister to these unless he can drive to them in his car. I happen to have fairly good tires (not quite a year old yet) on my auto, but I know rural ministers who have much older tires. Even mine won't last forever. CHARLES ARTHUR SMITH,
Pastor Methodist Church, Millport and Pine Valley.

Millport, N. Y.

"If I Were a Layman"

The letter in ZIONS HERALD of January 14 under the caption "If I Were a Minister" is a form of grumbling, probably the oldest and the easiest game in the world.

What a pity these laymen who are always tooting about what they would do "if they were ministers" are not ministers! They impress one that, if they were, the "kingdom" would come on the run. "If." Well, one may form his own conclusion. If some laymen cooperated more earnestly with their pastors, perhaps the kingdom would come even now.

Jesus has given us a good touchstone of character: "He that is faithful in that which is least is faithful also in much." If one knew what kind of layman the writer in question is, one could form a pretty accurate judgment of what he would do "if he were a minister."

Think of one's pastor having to read the last paragraph of the good brother's letter. Why are we not more considerate? One who goes through life without learning to be kindly and charitable misses an all-important lesson. EDWARD J. WEBBER,
Minister Eliot Methodist Church.

South Berwick, R.F.D. 1, Maine.

[The layman correspondent is an earnest working churchman.—EDITOR.]

Back to the Bible

The article by Dr. Raymond H. Huse in the HERALD of January 28 impels me to reply that, in facing conditions that seem to reduce religion to the vanishing point, I recently issued a challenge that was accepted here. All persons who are interested in reading the Bible now meet at the parsonage for one hour on Friday night. Ten people responded, several of high school age as well as older people. We have read Amos and Hosea verbatim. Surprise and astonishment were expressed as the truth of the Scriptures leaped from the printed page into the living experience of the readers. The pastor gives whatever insight he can into the meanings of the books out of the reservoir of information he received from several years study of the Bible under Professors Fowler and Burrows, formerly at Brown University, and under Professors Leslie and Lowstuter at Boston University School of Theology. Slow work, "precept upon precept, line upon line; line upon line, precept upon precept." Such a class vitalizes fellowship and makes way for understanding the Scriptures, and I hope will bring spiritual strength to the church. We shall continue reading the Scriptures at the parsonage for many weeks to come. The Gospel of Mark will be read here during Lent.

When the Bible is the textbook, and friends gather at the preacher's call to read it with him, the preacher is an optimist for God at least for an hour. GORDON C. CAPEN,
Pastor Methodist Church.

Easthampton.

Zions Herald

+ THE INDEPENDENT METHODIST WEEKLY +

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Alcoholics Anonymous

L. L. DUNNINGTON

Some weeks ago a clean-cut, bright-appearing young man came to my study and frankly admitted that he was an alcoholic. "I am thirty years old, the husband of a fine wife, and the father of two children, but I have a terrible record with liquor," said J. H. "I started drinking with the boys at Duluth Central High School fourteen years ago. I have held about thirty different jobs in the last dozen years, only to lose them all through drink. But about a month ago I ran across the most wonderful bunch of men I have ever seen—Alcoholics Anonymous, Duluth Center. They have all been rumhounds like myself and understand my case. I haven't had a drink for a month, but I don't know how to pray." Then J. H. went on to explain that this was basically a spiritual approach to the problem and that prayer was a vital necessity for complete recovery.

So we talked about prayer and I gave J. H. some Silent Communion cards to help him to made his commitment to God definite. He promised that before he ever took another drink he would call me up and give me a chance to come to him. Then one day a taxi drew up in front of the church, and out jumped J. H. "I have had a few drinks," he said, "but not enough to make me drunk. When I realized what I had done, I grabbed this taxi and rushed out to tell you I am sorry to have broken my promise, and to go on record as determined never to let it happen again. I was in a liquor store where I had gone to get the bartender to come to one of our meetings, and before I knew it I had slipped." Before leaving, he asked me to have dinner with some of the "gang" the next Tuesday evening.

That dinner meeting was positively the most thrilling dinner meeting that I have ever attended. As we sat in our private dining room, and man after man came in to join the group, I was amazed to note how clean-cut and happy they all were. And what fellowship! "Can it be," I asked myself, "that these men were all rumhounds six short months ago, lost to themselves and the world?"

"A year ago," said a middle-aged man with the marks of suffering still on his face, "I bought my wife a new washing machine. Inside of a month I stole it out of the house one night and pawned it for drink. Then three months ago Alcoholics Anonymous got hold of me, and today, when my wife came home she found that a sober husband had placed a dozen American Beauty roses on the table. 'My, how you have changed!' she said."

Sitting on my left was an older man. He told of a number of hopeless inebriates that Judge F. had paroled to him and his buddies instead of sending them to jail, and of the progress he and his friends were making in redeeming these victims when all else had failed. "Even women addicts are paroled to us," he said. "Imagine it—women entrusted to *us!* Yet we accept the assignment as a sacred trust if they want to go straight. If they don't, we won't take them. Every morning while I am shaving, I have a little talk with the Higher Power, and oftentimes through the day I put up a little prayer. I ask for help just twenty-four hours at a time—no more—and I get it."

On my right was a young man who had passed through the whole gamut of an alcoholic's experience: good salary with a newspaper; an atheist and proud of it; cynical, insincere, falsely secure. Then one too many sprees and out of a job. And so on down and down. Finally, into an institution for nine months and then drunk again in nine days. After that another institution and another fall. At the end of his rope Alcoholics Anonymous found him in New York City. "It was hard to pray at first," he said, "for I really didn't believe there was a God. But I was at the end of everything, and so I prayed as best I could. Help came, and I prayed more earnestly. Today I have not only conquered drink, my whole personality has completely changed, and I am happy for the first time in many years. I used to be an introvert—thinking only of myself and my fears. My new faith in this Higher Power has turned me to thinking of others and forgetting myself. I have been instrumental in helping a number of other men to try our methods, and have seen them completely changed just as I have changed. It is a real thrill."

And thus it went throughout the evening. Man after man told the story of his triumphant come-back and of

the power of God to accomplish what no institution could. "It all started seven years ago with Bill Wilson," said one of the boys in answer to my question of where all this originated. "Bill was a drinking broker in New York City. He was pretty nearly on the rocks when he went on a business trip to Akron, Ohio. When the trip turned out a failure, he was tempted to get drunk and forget it all, even though he was close to seeing snakes in his dreams. Instead of entering a liquor store he entered a telephone booth and began calling ministers to see if he could find one who could refer him to some other rumhound who needed help. At last he found him. In helping him he saved himself—and, without knowing it was happening, started the movement known from coast to coast today as Alcoholics Anonymous."

Right here let us stress the fact that one of the cardinal principles of this movement is to forget yourself in helping others who are facing the same death struggle. Man after man at the dinner table that night testified to the magic working of a redemptive power in his own heart as he set out to try to bring some other rum-soaked soul into the new fellowship. Even as we ate, two of the men got up and slipped quietly out. Half an hour later they returned. "We went down to see L. R. S.—a man to whom we were referred today. But he is already too drunk to talk to tonight, so we'll try to catch him earlier tomorrow evening." As I listened to their report it seemed to me I could hear a voice echoing down the centuries saying, "Inasmuch as ye did it unto one of the least of these . . . ye did it unto me."

Bill Wilson spent two years slowly evolving the main principles underlying the movement. Every man who comes seeking help must first of all admit that he is powerless to manage his own life any longer. This is important, because an arrogant pride in a non-existent willpower can sabotage the whole thing. "How long had you been an alcoholic?" I asked one man. "Five years before I was willing to admit it," he replied. And that is true of millions. Until a man is honest enough to admit he is licked, Alcoholics Anonymous doesn't bother with him.

The next step he must take is to state firmly his willingness to rely on a Higher Power that can restore him to sanity and break his awful habit. Whether he is a Protestant, Catholic, or Jew, or nothing at all, makes not the slightest difference. The most marvelous tolerance of religious differences characterizes the group. But the basis of the remarkable success of the movement from the beginning has been spiritual. It is God-centered. And unless a rumhound is willing to rely on that Unseen Power, Alcoholics Anonymous won't tackle his case.

Other points can be briefly summarized. A man must surrender himself to this Higher Power and *believe* it can restore him. He must make a fearless moral inventory of himself, and admit his weaknesses to himself, to God, and to another human being. He must be willing to believe that God can and will help him to remove all these defects. Next comes restitution as far as possible. Every alcoholic has harmed others besides himself—business associates, family, friends. He must go to them, and make things right as far as possible. Being now firmly set upon the new road, he must daily improve his conscious contact with God through meditation and prayer—and then go out and get others to do likewise.

The members work anonymously. They believe in not letting the left hand know what the right hand does. They efface themselves with beautiful humility, and no bright and shining lights are out to gain anything for themselves through publicity. Alcoholics Anonymous, Box 25, is the Duluth address, and similar groups throughout the nation have similar blind addresses. John D. Rockefeller, Jr., has endowed a small Foundation for Alcoholics Anonymous that brings in about $3000 a year. This, with the royalties from a book about the movement, gives the work its permanent financial backing.

On Christmas Sunday morning, a fine-looking man past middle age came into my study after church. "This is the first time in fifteen years I have been in church," he said. "I threw a half-pint bottle straight at the head of the last minister I talked to a few years ago. I kept on the downward path of a confirmed alcoholic for fifteen years. I came to feel as though I was in a dark room with no doors or windows. I was fired nine times for drunkenness by the B. firm, and the last time they said it was permanent. Then Alcoholics Anonymous got hold of me, and last March 5 I took my last drink. On the day after Christmas, I start back to work at my old job. The Higher Power helps me twenty-four hours at a time, where all else had failed. You can imagine what my aged father and mother felt like this morning, sitting at home tuned in to your service and knowing their lost son was here."

Last Sunday, at a special service that we held for these men in Endion Church, thirty-three of them were present—thirty-three men who had been clear down and out just two to six months ago. Mr. L. couldn't come. He was still too weak to go out much, but he sent word to me of his gratitude and said he would be listening in. Mr. L.'s wife told me three weeks ago she was leaving him. She described his slow descent over a period of fifteen years—the beating she always got when he was drunk, his final loss of his job. She had had all she could take.

I told her of the Alcoholics Anonymous and asked her to stick it out another month. The group went to work on him the very day I handed in his name. He was skeptical. He said he was lost—that he had tried everything without avail—why should they waste their time on him? But he attended one meeting and got the idea that, if God could clean up the men he saw there, He might do something for L. too. He has not had a drink since. He has his old job back, and Mrs. L. is one of the happiest women in Duluth.

God is no respecter of persons. He quite evidently is not greatly concerned about the kind of theological background a man may happen to have. Any prodigal son who is weary and heartsick over the husks he has been eating far from the Father's House, can rise up and return, and receive the Father's forgiveness and restoring love. Jesus' own theology was just as simple as that—and as compelling. That is why He told the matchless story of the prodigal son. The kingdom of heaven is like *that*, He said. Members of Alcoholics Anonymous are demonstrating the redeeming power of this Inner Kingdom from one end of our country to the other as an ever-growing stream of lost prodigals joins them for the journey Home.

——There needs only a genuine exhibition of what liquor actually does to a community, especially in times like the last war and this war, to disgust the public with the whole demoralizing business. "Booze" in any form strikes straight at the morale of the people and the safety of the nation. Most newspapers will not say a word about it, and the radio will not whisper it—the income from liquor ads is too valuable to be lost! But the danger is none the less present, and must be dealt with.—JOHN HAYNES HOLMES, in *Unity*.

Freedom, Justice, and Truth

Roots of Hitlerism Must Be Removed to Save Civilization

THE ARCHBISHOP OF YORK

While any free constitution or system is worth preserv-ıg if possible for the sake of the many good things ·hich can be developed through it, only one kind of :eedom deserves for its own sake alone to be preserved, amely, that which springs from faith in God. It is there-ɔre of the utmost consequence that, even while we fight ɔ preserve our heritage of freedom, we should be tak-ıg care to strengthen its spiritual roots. For I am con-inced that all the values which we are trying to pre-ɛrve are rooted in the eternal realm.

Freedom, Justice, and Truth stand together; Mercy s perhaps a quality of higher worth than any of them, ut can only find scope where Freedom, Justice, and Truth re already honored. All of them belong to the integrity —the wholeness and independence of a man.

Plainly, this is true of Freedom. If a man is dependent ɔn every phase of circumstance, or on the changing fash-ons of the mob, or again if he is divided in himself and iable to be dominated by passions running counter to his nain purpose in life, he is not effectively free. Freedom ɔelongs only to the man of moral and intellectual integ-ity—the man who is a single whole in himself and un-haken by chances and changes.

Justice; why should I try to be just, or expect others o treat me justly? If I am merely one item in an inven-ory of citizens, how can I either make or recognize a claim for justice? The very idea means nothing unless here is in me, and in every man, a being of such dignity ıs to obliterate all considerations of expediency. The claim hat the Sovereign State shall be just to each of its own subjects, is very startling when seriously contemplated.

Truth; why should a man feel outraged if he is deceived or on his own part obliged to seek and speak the truth? What honorable men feel about this is not in the least accounted for by the reflection that mistaken ideas about facts are liable to lead to failures of policy or plan. It is part of the proper dignity of a man that his mind should be rightly related to reality, or in other words that his beliefs should be true, and also that he should speak the truth and not resort to deceit. But what is the ground of this dignity?

Not long ago these questions had living interest only for philosophers. Most people were disposed to say, "I know I ought to tell the truth and I expect other people to tell it to me; what is there to worry about?" But we cannot say that now, because there is this whole war to worry about; there is Goebbels to worry about; there is the bombing of Hawaii while Japanese envoys conferred with the Secretary of State at Washington to worry about.

It is quite true that a world in which Freedom, Justice, and Truth are ignored is one in which most of us would not care to live. But there is, as we sadly see, a large part of mankind which despises Freedom, flouts Justice, and ignores Truth, not in moments of temporary weakness but as a matter of settled principle. It is futile to say to Hitler or to Tojo, "Your method of bombarding or invading a supposedly friendly nation without warning makes all negotiation or mutual dealing impossible," because their reply, actual if unexpressed, is "We do not want mutual dealing; we want domination."

Now, it is not enough merely to check the aggression of these non-moral bullies. What they show us is not merely a wicked exercise of the free will of individuals, but the logical outcome of a conduct of life on principles that ignore God. If the only reason for respecting Truth is that in most cases it is convenient to do so, we shall ignore it when we are convinced that we can serve our purpose better in that way.

"Mein Kampf" is not a close-knit logical treatise, but it expresses a single apprehension of life; it is a consistent expression of a view of life for which there are no immutable principles to be regarded. The mass of mankind is regarded as gullible, so the sensible man will dupe them for his own ends. There is no consciousness that this is a degradation of the sensible man as well as an outrage upon the deceived majority.

Hitler has done no more than epitomize a certain tendency in European civilization. He has accepted a secular view of man and worked out its logical consequences with logical ruthlessness. If we are to save civilization from Hitlerism as well as from Hitler, we must see that the roots from which it springs are removed.

It is vitally important that this should be understood. Hitlerism is not a vice like drunkenness—an indulgence of some one appetite (the lust for power in this case) on the part of men who recognize the moral law but choose to defy it; it is something much deeper than that. The terrifying thing about the Nazis is that they believe that they are right. The trouble with them is not the telling of lies; it is what Plato called the lie in the soul. This is **an historical product.**

Hitler is to be judged, not as a self-seeking gangster, which is a merely symptomatic characteristic of him, but as the efflorescence, the exaggerated expression, of a tendency discoverable in every modern country. Our task is first to defeat him and his associates in all nations so that they may not rivet their odious system upon us, but also to turn back the tendency he represents and base our ordering of life upon the principles which he repudiates.

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——His [Nietzsche's] philosophy is a philosophy that has to be *lived.* Christianity is equally the revelation of a life. "The *life* was manifested." Christ's life on earth was a proof that truly to live as a son of God demands a courage and sacrifice no less costly than that required of the superman. Are Christians prepared to follow out the logic of their belief as relentlessly as Nietzsche did of his? To dare as much? To live as dangerously? To bank everything on the faith that men were created and redeemed to live as sons of God, in daily dependence, unfailing trust, and constant obedience? To believe utterly in the living Spirit, ever-present and active, the creator of community and fellowship, and in that faith fearlessly to confront and oppose the pretensions of power and the tyranny of material things?—*The Christian News-Letter,* Oxford, England.

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"In Time of War Prepare for Peace"

Dr. Walter W. Van Kirk, a member of the New England Conference and since 1925 secretary of the Department of International Justice and Goodwill of the Federal Council of the Churches of Christ in America, has recently published his fourth book. It bears the caption "Religion and the World of Tomorrow."* It is a forthright discussion of "the bases of a just and durable peace." In a brief foreword the author describes his purpose, declaring that he has "sought to analyze the present situation in the light of the Christian ethic" and has "ventured to outline the steps that might well be taken by the United States and other countries looking toward the establishment of a lasting peace."

The first chapter is an affirmation of faith, as its title, "There Will Be a World of Tomorrow," indicates. The three succeeding sections deal respectively with its "Political," "Economic," and "Spiritual Foundations." They contain valuable material gained by the writer in years of research. Speaking for himself, and not for the Federal Council, he discounts Streit's proposal, "Union Now," as not inclusive enough to be the basis for a new world order. Instead, he advocates a renewal of the League of Nations with certain changes in its organization and policies, with the World Court operating as a separate entity. He pleads for a full participation of the United States in world affairs. And he challenges the church to a fresh spiritual leadership in the realm of international relations.

"Religion and the World of Tomorrow" is worthy of a careful reading by laymen both as a summary of many facts and as a statement of the general direction in which the church should move. It has, however, certain weaknesses. In isolated instances it is too conversational in style to carry the influence that so high a theme merits. Furthermore, it would appear to fall into the error of oversimplification. Granted, for instance, that the death of political imperialism is desirable, how are the bitter feuds between Hindus and Moslems in India to be held in check if Britain's power is withdrawn? No one remedy is sufficient for a complication of diseases. Finally, the book asks of Christianity a leadership for which it is not yet organized. Dr. Van Kirk admits this fact in part. A majority of our American churches are so small that their energies are exhausted in trying to exist. Neither time nor talent is left under our denominationalism with which to render the service society needs. How can a divided church hope to heal the wounds of a divided world?

*RELIGION AND THE WORLD OF TOMORROW. By Walter W. Van Kirk. Willett, Clark & Company: Chicago, New York. Price, $1.50.

Laymen's Day

Sunday, February 22,—Washington's Birthday,—has been designated as Laymen's Day in The Methodist Church by the General Board of Lay Activities. In its recommendation the board said:

> The value of Laymen's Day for the work of Lay Activities has been well established by experience. It is recommended that the local church observance be planned and manned by laymen with the active cooperation of the pastor. District superintendents and pastors are requested to fix the date on their conference calendars so that it may be kept clear for the purpose designated.

A booklet entitled "Methodist Men and the Mission of the Church," published by the board, furnishes a suggested program for Laymen's Day and much valuable information of interest to laymen. For copies address George L. Morelock, Executive Secretary, General Board of Lay Activities, 740 Rush Street, Chicago, Ill.

War Prohibition—First Victory

First victory in the effort to protect the young men of the army, navy, and air forces from the ravages of intoxicating liquor was won recently in the United States Senate when the wet forces failed in their attempt to get the Sheppard-Johnson Bill, which deals with war-time prohibition, struck off the calendar. On a division vote the measure survived, and in due time it will be brought forward in the Senate. Said the founder of the World Prohibition Federation, Captain Edward Page Gaston, after this first-step victory in the Senate:

> An agreed policy is now being considered by various dry forces of the country to pressure Congress into early prohibitive action. All patriots are urged to write their Congressmen at Washington to support this vitally protective measure (S. 860) and to circulate petitions for securing many thousands of signatures for the same purpose.

Churchmen throughout the country, and indeed all good citizens, should make their views on the evil of liquor consumption, especially in war time, known to their Congressmen.

WHERE ARE YOUR CREDENTIALS?

Leading question—and a basic one, too—which hould be asked of every critic of the church, whether e be a member of it or an "outsider," is "Where are our credentials?" Why not? We ask this question f the doctor, of the lawyer, of the economist, of the cientist, of the statesman, of the leader in big busiiess. It is passing strange, however, that, when it omes to questions of theology and religion, everyone pparently thinks he is entitled to an opinion, whether r not he has any sound familiarity with the subject ither through study and training or through informng experience.

The field of religion is wide open to every amateur, no matter how silly and erroneous his views may be. Given a little aptitude for leadership and a fair understanding of the motives that move men, the religious quack can soon get a following and build up a cult based upon the rawest kind of dogmatism and intolerance. We have not only some two hundred different denominations in the United States but probably another two hundred religious movements or organizations based upon some Biblical literalism or distorted interpretation of Christian truth.

There are many ignorant promoters of religious cults. There are some dishonest ones who play upon the motives of good people for selfish ends. A Herald reader writes as follows concerning one such leader whom he believes to be a "fraud": "I know a woman over seventy years of age who has been taken n by his line and is sending him money which she can ill afford to pay for the lessons—booklets— in his course."

Facing this sad situation of division in the ranks of organized Christianity and of capitalized ignorance n religion, some church leaders of prominence are nclined to dismiss the whole subject by saying, "Let hem go. Possibly it is a good thing for the cause to llow these questionable movements to flourish, since hey draw off members of the 'lunatic fringe' of the churches." But such a view is cynical and unchristian. We have an obligation to the intellectually underprivileged and to the emotionally unstable in our midst. The better way is to exercise a new insistence on credentials from all religious leaders and also from every critic who ventures to attack the church. In saying this, we do not mean that the church and its undertakings should not be subject to close scrutiny and careful criticism, but only that the critic should present his credentials before he begins o analyze the church's faults.

All churchmen charged with responsibility should earn to respect the challenge "Who goes there?" We need to be on our guard. Here is a critic who says, "I have no use for theology, and I want to hear none of it from the pulpit." The proper answer for him is "Where are your credentials? What do you know about theology, about the history of the church, about the teachings of the gospel?" Here is another well-meaning man who thinks the success of the church depends almost entirely on good organization, proper promotion methods, entertaining services. Ask him for his credentials. Ask him whether he knows anything about the culture of the soul, about deep spiritual purposes, about the kingdom of God. Here is still another man who has no use for the sermon. He wants nothing but beautiful ritual, dignified formalism in the church service. Demand his credentials. Does he know anything about the importance of definite Christian teachings and of vital practical righteousness? Persons of highly emotional temperament cry out for the old-time religion and sweeping emotional revivals. Ask for their credentials. Do they realize that there is an intellectual and a volitional as well as an emotional side to religion? Do they understand that an exaggerated emphasis upon feelings leads to mental unbalance? Do they know that, in the last analysis, men are to be judged by their deeds and not by their emotions?

From beyond the bounds of the church comes a vast amount of half-baked criticism. There are those who say that the church is for the weak and the superstitious, that it does not conform to the findings of science. Credentials! Do these quick objectors realize that religion deals with the profoundest ideas known to man, that it pioneered the way of education in this country? Do they really have any knowledge of the church's teachings? Do they understand Jesus?

Sensualists generally hold the church in more or less contempt. Why? Simply because they are sensualists. Where are their credentials? Being loose in both thought and action, in moral ideals and practise, how can they pass sound judgment on the Ten Commandments and the ethical demands of the Master of men?

Who are best fitted to judge Christianity? Half-informed men within the church? The enemies of Christ who seek to defend their own pagan ways by crucifying Him afresh? No. Only those are in a position to pass judgment on our faith and the teachings and work of the church who have achieved a clear intellectual perception of fundamental Christian beliefs and teachings, and have gained a grasp of their practical meaning for everyday living, through personal obedience to the will of God and first-hand religious experience.

The question of credentials applies primarily, of course, to leaders. The demand is not pressed upon those who in humble contrition seek forgiveness of sins, who yearn to know God and to discover His

will, to walk in His way, and to have fellowship with His friends. They are to come in the spirit of the old hymns:

> "Just as I am, without one plea,
> But that Thy blood was shed for me,
> And that Thou bidd'st me come to Thee."

> "In my hand no price I bring;
> Simply to Thy cross I cling."

But when these prodigals do return to their Father's house they have a right to expect to be guided in the way by intelligent ministers and laymen whose credentials furnish some kind of guarantee of sound leadership.

Transformed Prayer-Meeting

What has become of the class meeting? Where is the prayer-meeting? Why don't we have revivals? These are questions that many old-time Methodists are fond of asking. An answer—and a good one—has been made constructively by Rev. Ralph Emerson Davis, minister of St. Mark's Methodist Church, Brooklyn, N. Y., a former member of the New England Conference. In his annual "Midwinter Institute," now in its thirteenth season, Dr. Davis has furnished a substitute for the old-fashioned prayer-meeting which both conserves the ancient values of Christian fellowship and adds a number of new ones. The sessions, which are scheduled for every Wednesday evening from February 4 through March 25, begin at 6.30 with a fellowship supper and continue at 7.30 in three divisions—Bible study, book reviews, and a "singing school"—until 8.45, when some outstanding speaker delivers a lecture on a timely subject. The lecturers this year are Frank Kingdon, Henry H. Crane, A. Maude Royden, John M. Vorys, David Seabury, Lloyd Foster, Henry Pitt Van Dusen, and Bishop Francis J. McConnell. "The institute," says Dr. Davis, "is always largely attended and brings many from outside our own congregation."

That Meal Tax

Not a few complications in the interpretation of the law imposing a five-per-cent tax on each individual meal served for one dollar or more, which was enacted in the Commonwealth of Massachusetts last October, have recently arisen. In reply to a question raised by a minister of a Methodist church in a Boston suburb, the commissioner of corporations and taxation has interpreted the law as making necessary the securing of a license costing one dollar by each of five different organizations, all operating under the authority of that church.

We have made further inquiries directly of the commissioner's office respecting other details about the new tax law as it affects the churches, and learn that every church organization that serves meals must secure a license at one dollar. This license is not subject to periodic renewal, however. Moreover, each organization must make a monthly report to the commissioner on all meals served, a special blank being furnished for the purpose. Meals served by any organization in a church for which the charge is one dollar or over are subject to tax. The provision requiring serially numbered tickets applies, however, only to restaurants and not to church organizations. The commissioner informs us that the law is now in effect and that, while time will be allowed for church organizations to secure licenses, the office of corporations and taxation will soon begin to check up to see that all organizations comply with the requirements of the new measure.

The churches desire, of course, to keep the law and will cooperate to that end, but the legislation is far from satisfactory. It should be reviewed and clarified by the next session of the legislature.

Lent Begins

Lent begins next week—on Wednesday, February 18. We are glad to announce that William G. Chanter, writer of our weekly Bible-study page, "Things Which Cannot Be Shaken," will again furnish HERALD readers with a series of daily devotions suited to the Lenten season. The first instalment appears on page 129 of this issue. We are also planning some other special articles of a devotional character for the ensuing weeks. In the midst of war conditions, Lent should take on peculiar significance this year and should be observed in the spirit of vital prayer and high spiritual expectancy.

Loyal Japanese

One hundred thirty-three citizens of Japanese ancestry engaged in the carpentry trade in Hawaii have contributed a total of $1765 toward the war fund of the American Red Cross, according to an article that appeared in a recent issue of the *Honolulu Star-Bulletin*. A letter from these Japanese, released by Mrs. P. K. McLean, Red Cross campaign director, reads as follows:

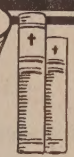
> We, the undersigned carpenters of Japanese parentage, wish to offer some tangible evidence of our loyalty and love for the United States of America, first, last, and all the time.
>
> We are American born and proud of the fact; we deeply deplore the action of the Japanese war lords and earnestly pray for their early and complete destruction.
>
> To that end we offer this contribution to be used in any manner most needed, either Red Cross, purchase of guns or ammunition, airplanes or ship construction.
>
> If we can in any other manner be of service to our government or the defense program, we shall consider it a high honor if you will but call us.
>
> Furthermore, we pledge ourselves to take proper and immediate action should we observe espionage, sabotage, or subversive activities among our people, and to cooperate fully with the constituted authorities on this—our island home.
>
> To the end that we may win this war and enjoy a lasting peace, with friendship among all men, we earnestly subscribe our names.

This letter from these 133 Japanese carpenters should help all true Americans to keep their heads in a time when suspicion, bitterness, and hatred are rife.

THINGS WHICH CANNOT BE SHAKEN

Day-by-Day Devotions for the Lenten Season

by WILLIAM G. CHANTER



First Day of Lent: February 18

READ LUKE 19:29-35.

Throughout the history of the church, it has been the loyal hearts who ask no other reason for sacrifice than the Lord's need who have made possible His ever wider entrance into the life of the world. Well may we ask ourselves what we have that Christ can use; for, as He uses our little gifts, they become significant contributions to the divine plan for the world's redemption.

Lift up a hand among my little days—
One beckoning finger. I will cast aside
The clogs of earthly circumstance, and run
Up the broad highways where the countless worlds
Sit ripening in the summer of thy love.

(Eric Ericson.)

PRAYER FOR THE DAY:

This day build my little life into the structure of Thy gracious kingdom, O my Master. Amen.

Second Day: February 19

READ MATTHEW 21: 4, 5.

Only the prophetic soul can see through the confusion that men have made of life to the invincible beauty of God's eternal purpose. Only as we share the rapture of the prophet's dream can we catch the glory of Christ's ever renewed entrance into the life of the world.

"The man's a dreamer." Good! that places him
In close relationship with God.

. . . . . .

Today I met Him on an uptown street
Calling for dreamers—pleading in the heat
Of holy passion for more dream-swept hearts
To hold in all the world's discordant parts
The Torch of Brotherhood, that its Love gleam
Might speed the progress of His gracious dream.

(William Norris Burr.)

PRAYER FOR THE DAY:

Help me today, O God, to read the meaning of the world's life through the eyes of the prophets, that I may see the unfolding of Thy purpose and rejoice to have my place in it. Amen.

Third Day: February 20

READ MATTHEW 21:6, 7.

Obedience is the first fruit of all true faith. "Why call ye me, Lord, Lord, and do not the things which I say?" —thus, with a finality from which there is no appeal, the Master sweeps aside all mere verbal professions of loyalty. If they content us, Christ meets them with an implacable discontent.

God was and is and e'er shall be;
Christ lived and loved—and loves us still;
And man goes forward, proud and free,
God's present purpose to fulfil.

(Thomas Curtis Clark.)

PRAYER FOR THE DAY:

Give me, O Lord, today some task to do for Thee; and help me by faith to see it as Thy task and know the joy of being Thy fellow worker. Amen.

Fourth Day: February 21

READ LUKE 19:37.

"For all the mighty works"—perhaps the tragic secret of their inconsistency is there. They had seen the mighty works, but not the loving spirit which prompted them. Then when that same spirit led Jesus to the cross, they who rejoiced in His power were hopelessly disillusioned by this apparent powerlessness.

The Visible is but a fair, bright vale
That winds around the great Invisible;
The Finite—it is nothing but a smile
That flashes from the face of Infinite;
A smile with shadows on it—and 'tis sad
Men bask beneath that smile, but oft forget
The loving Face, that very smile conceals.

(Abram J. Ryan.)

PRAYER FOR THE DAY:

Give me a keen sensitivity of soul, that I may ever see the Giver in Thy gifts, the Master Workman in Thy mighty works, in Christ the glory of Thy grace and truth. Amen.

Fifth Day: February 22

READ MARK 11:9, 10.

The kingdom these people acclaimed was never to come. God's kingdom is something other and richer than David's—made after a far different pattern. When we pray "Thy kingdom come," we also pray "Thy will be done." For Christ's kingdom is a revelation of heavenly perfection, not the earthly Utopia of our wishful thinking.

Beyond our fierce confusion
Our strife of speech and sword,
Our wars of class and nation,
We wait Thy certain Word.
The meek and poor of spirit
Who in Thy promise trust,
Thy kingdom shall inherit,
The blessing of the just.

(Vida Scudder.)

PRAYER FOR THE DAY:

Help us, O God, to discern aright the realities of Thy kingdom, that we may receive it in our hearts through faith and may be its true citizens. Amen.

Sixth Day: February 23

READ LUKE 19:39, 40.

Notice that the Galileans whom Jesus defended realized only imperfectly the meaning of the event over which they were so enthusiastically rejoicing. It is better to see through a glass darkly than not to see at all, and even a

partial vision of God makes a failure to exalt Him a monstrous treason.

We faintly hear, we dimly see,
In differing phrase we pray;
But dim or clear, we own in Thee
The Light, the Truth, the Way.
(Whittier.)

PRAYER FOR THE DAY:

Help me, O God, this day to follow what light I have, in the steady faith that it will shine ever more clearly till at last I know fully even as now I am fully known by Thee. Amen.

Seventh Day: February 24

READ LUKE 19:41-44.

Absorbed in a fantastic dream, essentially imperialistic and therefore morally and religiously worthless as well as politically impossible, Jerusalem had forgotten the lesson of her prophets, that only in righteousness and faith can a people find real power. Now that her great hour had come, she stared blindly and let it pass forever. And we—have we the spiritual alertness which alone can warn us of the time of our visitation?

Once to every man and nation comes the moment to decide,
In the strife of Truth with Falsehood, for the good or evil side;
Some great cause, God's new Messiah, offering each the bloom or blight,
Parts the goats upon the left hand, and the sheep upon the right,
And the choice goes by forever, 'twixt that darkness and that light.
(James Russell Lowell.)

PRAYER FOR THE DAY:

This day, great Pioneer of our salvation, awake my mind and heart and spirit to the poignant challenge of Thy coming. May no outworn dreams, nor the peril of war, nor the crash of battle be able to drive Thee out of first place in my life. Amen.

REBUILDING THE TEMPLE

[From a brochure, entitled "Rebuilding the Temple: The Story of a Ruined Sanctuary," written by Rev. Leslie D. Weatherhead about the destruction of his church, the City Temple in London, and about plans that are being made for reconstruction. Extract here published reprinted from *The Spiritual Issues of the War.*]

On another (Saturday) night the City Temple suffered again, although there was little more that could be destroyed. At that time we had been graciously allowed to meet in the Memorial Hall, the headquarters of the Congregational Union. On the following morning I set off to conduct worship with a heavy heart. All night the bombs had been dropping, the guns roaring, the shrapnel falling. I should think no one in London had had any sleep, and many hundreds had suffered. In the suburb where I live we had been fortunate this time, though my own home had been damaged by earlier raids. Yet I felt sad on this bright morning, and apprehensive of the stories of suffering my people would tell me.

Before we had gone a mile the bright sky had disappeared and given place to rolling clouds of smoke that covered the heavens with a pall of smoke and made the streets look as though it were a November evening. How we escaped punctures I have never understood. We drove continually over broken glass, and parked at last near Smithfield Market. Then we walked. Down one side of bomb craters we went, and up the other. Skirting piles of debris, including part of the famous Old Bailey, which I saw come down into the street, and clambering over balks of timber and massive lumps of masonry, threading our way between and over hosepipes, we came at last to Farringdon Street, which was blazing all down one side as far as one could see. Fortunately, the Memorial Hall was safe, though all approaches to it were dangerous, either from flames or from falling buildings. One could not pass up Ludgate Hill towards St. Paul's Cathedral, for the flames from both sides met in the middle of the street.

Yet the small hall in which we met to worship was crowded with people and many stood in the corridors outside. I took for my subject "The Power of God," and read part of that glorious letter of St. Peter to a church suffering the agony of persecution under the monster Nero. We felt gloriously close to the infant church of the first century as we prayed and sang, with London burning all round us.

In the sermon I had to raise my voice to be heard above the hiss of the firemen's hoses and the roar of the flames devouring the buildings on the opposite side of the street.

I shall never forget that service. In the middle of it a gas main exploded with a roar. The flames lit up the faces of the congregation, but only one fainted, and she had been up all night following the reception of the news that her brave airman-lover was "missing." I turned to Mr. Clare on one side of me and to Miss Barton on the other, and we whispered in consultation as to whether we should give up the idea of an evening service. I then announced that the second service would be held as usual. And again the people crowded the hall. I spoke on the inner serenity of spirit which Christ promised to those who trusted Him. We felt the Master was indeed in the midst and that no outward horror and destruction could invade our hearts.

That evening I had to go to the hospital to find out the truth about one of my best men, a member of the Church Council. In doing duty for another he had been instantly killed by an exploding bomb. I married him fourteen months ago to a bride who is a widow at twenty-three. I went out to see her, late that Sunday evening, in her suburban home. No one, unless he had an adequate hold on God, could be anything but dejected. Yet among my own people there was and is a marvelous serenity, based on the things war cannot touch. And the girl-widow I visited that night was bravest of them all.

I have described in detail that Sunday—the worst day I have ever lived through—because it tries to paint a picture of what my people are facing and the spirit in which they are facing it. Not one of us is in despair. These are great days for religion. We are in good heart, full of hope and confidence. We are determined to build again on the same site and carry on our work. In the meantime, quite unsought, came the invitation of the vicar of St. Sepulchre's Anglican Church, with the full approval of the Bishop of London, to worship in that lovely shrine, only a hundred yards from our doors, on the site of which worship has been offered to Christ for over a thousand years. The vicar, Rev. G. H. Salter, M. A., Anglican son of a Methodist father, has made a gesture which will do more for the cause of Christian unity than many discussions and conferences. His brotherly action and friendly spirit have endeared him to us all for ever. We can the better bear the sight of the gaunt walls of the ruined City Temple if all that has happened leads us to demolish the walls of misunderstanding which have separated the Christian denominations.

I Chose America

A Native of Denmark Writes Frankly

T. M. NIELSEN

Pacifism was the downfall of the democracies of Europe. In my visit to the Old World shortly before the war, I could not help feeling that the democratic peoples there were living in a fool's paradise. The spirit of pacifism had so completely lulled them to sleep that they could not be aroused, even though the enemy at that time was practically thundering at their gates. This was true in all the Scandinavian countries, and I traveled through all the three kingdoms. It was also true in England, and England knows it now. Of all the democracies, she, perhaps, is the greatest sinner.

In order to get the background of this picture more clearly, I wish to give a bit of current history leading to it.

The history of pacifism in Europe really began with Prime Minister Ramsay MacDonald. He was a good man, meant well, but was so pacifistic that during the first World War he was more or less of a disturbing factor for the empire. Once he was hung in effigy. After him came Baldwin. He was a pacifist. Then came Chamberlain. Everybody knows he was a pacifist and reportedly also a heavy investor in Hitler's munition stock. An overwhelming majority of Parliament stood with him. King Edward himself was an alleged pacifist and an admirer of Adolf Hitler. Indeed, England went so far as to notify Denmark that she no longer could assume any protective responsibility over her, and she, Denmark, had better look to Germany for protection. This part is not generally known, but I know it is authentic, for I interviewed representative people from all classes clear up to the King. Almost at once, then, Denmark disarmed completely. There was nothing else left for her to do. Naturally, a movement so deeply and so extensively rooted was bound to spread to the United States. Here it found fertile soil. We said, in substance, If England is not disturbed, why should we be?

When I returned from Europe and began to preach the danger ahead, I found the American people in a state of hopeless indifference. Europe's troubles grew by leaps and bounds. One slice after another of the earth's millions of population was swallowed up by Hitler. Still the people of the United States were preaching pacifism. Everywhere in religious gatherings, conventions, and conferences, young preachers, encouraged by their elders, were talking pacifism and holding it out as the one great cureall for all the world's ills. Both secular and religious publications were full to overflowing with the unholy concoction. Religious bodies, assuming they knew more about running the Government than the Administration, kept sending to President Roosevelt their resolutions—"No war," "No war," "No war."

Once when the Pharisees were trying to entrap Jesus, He made a very clear statement about "God *and* Cæsar." He accepted for Himself and admonished others to pay tribute to both. Never at any time did He even suggest that the church and the civil government were to be antagonistic to each other.

In this hour of the greatest crisis that has ever come upon the world, oue thought that simply leaps out to meet us is our civic responsibility. We cannot eliminate, dodge, or even postpone it. All that we have—home, land, friends, institutions, everything we cherish as lovers of freedom—is in the balance. Our very Christian civilization is threatened with annihilation.

This is a warring world. We do not have far to look to see that. Dumb nature, even, is not a mere passive nonentity. Nature furnishes plenty of examples of struggle, perseverance, and thrift.

Human life is a battle. It is a constant struggle against evil. From the cradle to the grave, human life is warfare.

The Bible vindicates this thought. All through its pages there is much emphasis put upon war. The prophet Joel at a time very similar to ours advised that plowshares be beaten into swords and pruning hooks into spears. Every instrument of agriculture was to be turned into an instrument of war with which to beat back the heathen nations. Many years later Jesus said, "I came not to send peace, but a sword." Again He said, "He that hath no sword, let him sell his garment and buy one." Further, "They that take the sword shall perish with the sword." That sword against the aggressor was not to be wielded in some miraculous way by the hands of holy angels, but by the hands of men of flesh and blood.

Every one of us hopes sometime, somehow, to see that golden day when war shall have ceased forever. Isaiah saw that long-hoped-for day when "they shall beat their swords into plowshares, and their spears into pruning hooks: . . . The wolf also shall dwell with the lamb, . . . They shall not hurt nor destroy in all my holy mountain." But that day is not yet.

The totalitarian states, based upon an ideology, furnish a wonderful example of national loyalty. Their subjects follow their leader with suicidal fanaticism. That is why their armies have swept the earth with irresistible fury. We are Christians. We have an infinitely better ideology. As it was in Christ's time, so it is now, "God *and* Cæsar," but with this difference: from the beginning of our national history, God has been woven into the very fabric of our government, until the two have become one and inseparable. The nation gave us religious freedom and through it the uplifted cross. Now that nation is in mortal peril. Will the church come to its rescue? Is the church, with the uplifted cross, now willing to wield the sword against the evil that threatens to destroy the nation? Yesterday we were a sorrowful nation divided against itself, full of schisms and isms, and everyone wanting to go his own sweet way. Today Pearl Harbor stands out in grim outline against the Pacific sky, and a nation seems to be going through the experience of a new birth. We are desperately unprepared—the isolationists and the appeasers have seen to that. We have thus given the enemy a tremendous advantage, an advantage we could ill afford to give him.

One day I was sitting in the study of a German professor in a Mid-West college. He said, "I notice in your book, 'How a Dane Became an American,' that your father was a bit anti-German. Was he by any chance in that 1864 Schleswig-Holstein war?" I said, "Yes, he was."

With this he remarked, "Well, then, I do not blame him, for that was a dirty steal." Then I asked him, "What do you think of Hitler?" Without a moment's hesitation he replied, "I think Hitler is a brute, and if England can eliminate him from the world's affairs, I shall be grateful to her as long as I live."

I believe that little speech expresses the thought of the average German in America. There are, however, two types of Germans in the world. The Germans in America are a distinct type from those in Germany. They could not stand for Prussian mliitarism, so they came to America. That is why they are different.

I have never believed, as some people do, that our entrance into the first World War was in vain. No stand for the right is ever in vain. The mistake we made then was that we did not go far enough. Besides, the peace treaty should have been followed up with post-war adjustments. Had that been done, this war would never have had to be fought. I am familiar with what the Scripture says about love, and I believe in it thoroughly; but let us remember that, while Jesus said, "Love your enemies," He also said, "Neither cast ye your pearls before swine, lest they . . . turn again and rend you." The trouble with the Germans in Germany, as history clearly reveals, is that they possess a most inordinate lust for conquest. I do not believe that at the final peace table there should be race discrimination. The Germans should be given the chance to live their lives as free men the same as any other people, if they wish to. But some provision must be made for future world security. Never again must Germany be allowed to assault the peace of the world.

A recent book by Francis Hackett is entitled "I Chose Denmark." Well, I was born in Denmark. At the age of fifteen, I emigrated to America. Naturally, I still carry a certain warmth in my heart for Denmark. But, if I were to write a book today, I am sure its theme would be "I Chose America." I am an American by choice. To America I owe everything I have and everything I am. More nearly than any other country, politically, economically, and religiously, she meets my highest hopes, desires, and idealism. She is worth living for, worth fighting for, and, if need be, worth dying for.

WHAT DO THEY THINK?

CARLETON GREEN

Ministers and adult leaders in the church, for the most part, have rather well-defined ideas about the basic teachings and values of religion. We are convinced that worship of God is basic, that Jesus Christ is our challenge, and that Christianity has a message for the world. All these truths we attempt to interpret and pass along to the youth of our churches. Too often, this is only a one-way passage. Too often, we never ask or learn what youth thinks about these religious pearls.

Desirous of learning just what young people do think, I asked four members of our Intermediate Youth Fellowship to jot down their thoughts on four important aspects of religion in the church.

Leola Erskine told of God. "God is a spirit. We find God in nature. He sends the sunshine and the rain for the crops. He makes the beautiful trees and flowers. God's spirit is in the good deeds we do. Everyone should try to follow God's way of living. Wherever there is truth, beauty, or goodness, God is with us. God helps to make the sick and needy ones well again. Many scientists have devoted their lives to work with God by discovering His laws and putting these laws to work in the lives of mankind. God needs partners to carry out His work, so let us be God's partners and carry out His work."

Elinor Haskins answered the question "Why go to church?" "Today a lot of people don't go to church just to listen to the minister or to listen to the service, they go because their friends go and just for the sake of saying they go to church. If you are going to church, there is nothing gained if you do not listen to the preacher. You should go to church to learn about God and the Bible. As many of us know, God speaks to us through the Bible, the minister, prayers, hymns, and the other parts of the service. When we go to church, it is the time for worship."

Louise Erskine told of the purpose and work of missions. "The history of modern missionary work begins with the name of William Carey. It is a wonderful way in which the faithful missionaries carry out their work in many parts of the world. Every day these missionaries teach the backward people of foreign countries about the work of Jesus. They also heal the sick. These missionaries tried to write books for the people, but found that they had no written language. They found many tribes who worshiped idols, and often, humans were killed as a sacrifice to their gods. Christian men often risk their lives to live and work among these people in foreign lands. They drive out the fears and superstitions of these people and give them instead a loving God to trust. Wherever the story of Jesus is taught, it brings happiness and helps to make better and more civilized people. The gospel of Jesus has been sent out to many parts of the world, and the work goes on!"

Laura Erskine answered the question "Why attend Youth Fellowship?" "We go to Fellowship to learn about the Bible by reading it and talking about its stories and men and women. We learn to pray. It gives young people a chance to get together and talk about the best way of living. We talk about our religion and how we can help others to lead a better life. Besides serious discussions, we have plenty of parties and other good times together."

Each of these topics was the choice of its author and was written without adult aid or supervision. It is heartening to a minister to know that seventh- and eighth-grade youth has practical religious attitudes of this sort. How much more expansive and illuminating these attitudes may become is largely dependent on whether or not the church takes its obligation to youth seriously and continues this "round-trip" sharing of study and opinions.

An interesting accompaniment to these four essays was the fact that they were read by the authors in an evening church service. This intermediate group was in charge and presented authors and essays during the minister's sermon time. Doubtless, four regular sermons on these four themes would not have been nearly so effective.

Ministers and adult leaders in the church are highly privileged in their opportunity to work with fine Christian young people. Both, adults and youth, will increase "in wisdom and stature, and in favor with God and man," by sharing with each other their thoughts on all things religious.

——The story is told of an English lord who, in traveling through Cornwall, was unable to find any liquor to drink. He asked a farmer in the fields the reason, and the reply that John Wesley had passed through there one hundred years before was sufficient answer.—*The Union Signal.*

EVERYDAY LIVING by JOSEPH FORT NEWTON

Dividends

"Rather high taxes in England these days; it must be a b to make ends meet," I remarked to an old friend. Taxes? That is the wrong word; we are only paying vidends back to the company for a time.

"For ages England has paid us golden dividends," he ontinued; "it is only fair that we should make a return ayment, on account—since no one may ever hope to ay in money for the heritage of his country.

"The Duke of Bedford is a very rich man. Of the venty shillings in the pound, he pays seventeen shillings nd sixpence in taxes. As you would reckon, he is allowed keep thirty cents out of every five dollars.

"But even that is a very small per cent of interest," he rgued. "Think of how long his family has enjoyed the rotection, the freedom, the opportunity of England—e ought to be willing to pay our way, in part."

Very soon we too—the majority of us, anyway—shall e asked to make an interest payment, a dividend deposit, in the form of a new rate of tax, which may make hole in our wages and pocketbooks.

Of course we shall grumble,—that is only human,—ut in our hearts can any of us begrudge the sacrifices we hall have to make?

"If a nation values anything more than freedom," said Somerset Maugham, "it will lose its freedom; and the rony of it is that if it is comfort or money that it values more, it will lose that too."

Those striking words were written in his book "Strictly Personal," in which he analyzes the collapse of France. In that unhappy land, millions would now be only too happy to pay any price to have liberty back!

Under the "new order" we should be slaves existing on a pittance, just enough to keep soul and body together. It is a good investment to pay dividends for "life, liberty, and the pursuit of happiness."

Under the "new tyranny" we should have higher taxes, no liberty, no happiness.

BIBLE NOTWITHSTANDING BOMBS

In spite of bombs, labor shortage, submarines, and other trials of war, 3000 Bibles, which might easily have been destroyed in the making, are now on their way to the heart of Africa. These Bibles are for the Luba-Lulua people, three million of whom live in the heart of the Belgian Congo.

It was almost three years ago that the American Bible Society delivered the corrected manuscript to the printers in England. The work was scarcely begun when the war broke out. Compositors and pressmen were called to the colors. Priorities on metal and paper further impeded the progress. Nevertheless, by March of 1940 the galley and page proofs had been read. Then fell a bomb which, though it did not damage the plates, did destroy the entire stock of paper reserved for the Bibles. After this and other delays, the entire edition of 3000 Luba-Lulua Bibles was finally printed and bound. Because it was too hazardous to ship the precious cargo from England direct to Africa, the Bibles were sent to New York, where they arrived safely at the headquarters of the American Bible Society in January. As soon as shipping space can be found, the books will be sped on the second leg of their journey to their destination in Africa.

The Luba-Lulua dialect is spoken by a great host of black people living between the Kasai and Lulua rivers in the Belgian Congo. It was first reduced to written form about 1890 by missionaries of the Southern Presbyterian Church. The first complete Luba-Lulua Bible, the joint work of Dr. William Morrison and Rev. T. C. Vinson and other helpers, was published by the American Bible Society in 1927. By that date, however, the missionaries were already beginning to feel that the language was undergoing such changes, along with the changes that were coming into the lives of the people themselves, that revision must be undertaken. A committee set up in 1929 was engaged nearly ten years in preparing the present edition of the New Testament in such a way that the various dialects spoken in the vast mission area would be fused into a common language which could before very long be understood by all the people.

It is the work of this committee, under the chairmanship of Rev. L. K. McMurray, that has produced the Revised New Testament. The revisers have given painstaking attention to the Greek and careful weighing of every native term or word in order to discover its true meaning. The present printing of the 3000 Bibles binds together the earlier Old Testament with the revised New Testament. The committee is now busy revising the Old Testament.

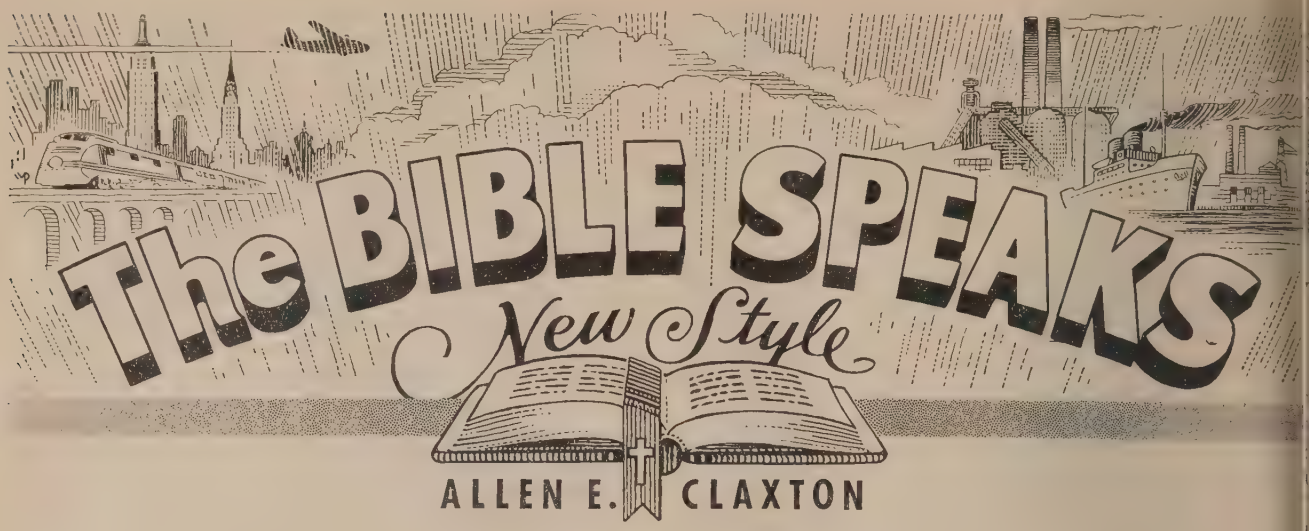
EVERY SEED A PRAYER

Walter O. Terry

Where towering pine and hemlock sang in concert
with a singing brook,
I walked one day beneath their shadow,
and I took
A multitude of tiny seeds and cast on moss-grown rocks,
and myriads lost
Themselves, floating away upon the stream;
and having tossed
Them, went my way; nor quite forgot.

The seasons passed and passed
without a sign,
Until the passion of a gale brought low
hemlock and pine:
Destroyed the beauty of the glen and blew
away the shade.
The months went by and I, who loved the spot,
surveyed
The fallen glory of the trees in heaviness
and pain;
Then, turning, suddenly beheld the flaming cardinals
among the slain.

So every seed I cast upon the soil,
it is a prayer,
With hard brown husk that's like to words,
but hidden there
Is power that waits for that appointed hour
when sun and dew
Shall work their miracle upon the old
until the new
Becomes a flower, a plan, an answering design.
God, put Thy seed in every prayer of mine.



Liar

A pastor's life is no bed of roses, but it has some mighty fragrant flowers here and there. Ginny was one of mine. In the beginners' department of the Sunday school, she was not only a sweet youngster but one of the smartest as well. Her teachers liked to show her off because she was so modest. Everybody loved her, and I was no exception.

It was something of a thrill to call at Ginny's home. Her folks lived on an undesirable street in the rear of a less desirable house, but the crowded little rooms were immaculate. Often when I called, my tiny friend would be playing on the sidewalk or sitting on the steps watching people go by. As I approached, she would drop her toys and come flying into my arms.

One afternoon in September, Ginny puzzled me. Instead of the usual hug, I got only an embarrassed grin as she ran off and hid. Her mother called her twice before she reappeared. After a little, when she seemed more at ease, I said, "You didn't come to meet me."

"I can't ever run to meet you any more," she answered.

"Oh, yes, you can," I insisted. "Why, you have to let me in the house and call your mommy, don't you?"

"And I don't want to go to Sunday school any more." She was sobbing now, hiding her face in her mother's apron.

Her mother spoke up. "It happened at the public school last week. But she'll get over it. We all do."

"Please tell me about it, Ginny," I pleaded. "Maybe I can help."

She lifted her head, wiped the tears away, and said, "I just found out that I'm a nigger."

Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. (Matthew 18:6.)

The Universal Language

Mary Lou loved animals, and they seemed to know it. Dogs didn't bark at her, birds were not frightened when she approached, and her friends' pets never forgot her. Her mother was forever feeding stray cats that followed Mary Lou home.

"I talk to them," Mary Lou explained, "and they talk to me."

"What language do you speak?" asked her girl friend.

"Oh, it doesn't matter what words you use. Animals don't hear what you're saying, they just hear what you mean."

"I get it; sort of mind-readers."

"No, it's more like praying. God doesn't have to translate all the languages people pray in, He just understands what we mean."

"But I thought dogs were trained to do certain tricks whenever they heard certain words, like 'get up' or 'sit down.'"

"They are. They learn that those sounds always go with those tricks, but if you say them in the wrong tone of voice, the dog won't obey. You can't fool animals by saying one thing and feeling something else. If you're angry, they know it, in spite of your mushy talk. It's like church. God knows who is sincere and who is just going through the motions or saying the words. A stranger or impostor can't deceive intelligent animals. A dog knows and obeys only his master's voice."

"But how do you understand what they say to you?"

"I guess I just feel it. That's like prayer too. When I talk to God at home and He answers me, or when something grand comes to me in church, it's always in my own words. We understand each other."

My sheep hear my voice, and I know them, and they follow me. (John 10:27.)

The Family Page

by Bernice M. Wright

his Month's Family Page

We are indeed happy this month to present the con-ibution of one of our readers, Mrs. Philip W. Card of rlington. Mrs. Card is the mother of two children, the ife of a prominent Somerville dentist, and is active in hurch, civic, and social activities. She is a graduate of Vellesley College, a former teacher, and a member of the ollege Avenue Methodist Church in West Somerville. Ier experience in planning the worship life of her young hildren should be helpful to many of our readers. We nvite contributions from other readers on subjects that vould be of interest to followers of our family page. They hay be sent to Mrs. Donald G. Wright, 205 Western Avenue, Lynn, Mass.

WE WORSHIP TOGETHER

Esther Lacount Card

One of the most satisfying experiences that have come o me as a parent is the daily worship period which my hine-year-old daughter, my seven-year-old son, and I share ogether.

One side of Christine's room has been reserved for this purpose. The little white table and matching chairs have been covered with a simple white linen set, and on the table are found just four articles: two brass candlesticks with white candles, the brass cross, and the open Bible. On the wall just above the table is hung the well-known Hofmann picture "Christ at Twelve Years."

At bedtime the lights are turned out, the candles lighted, and we are ready for our "worship service." Sometimes there is a Bible story selected from the children's collection of religious books, after which we may discuss the stories and their application to our own experiences. A question period may follow, then a selection from the Bible itself, usually a Psalm. This brings us quite naturally to a period of Thanksgiving, each in turn expressing gratitude for some particular blessing. I have always tried to stress the idea of appreciation of whatever my children consciously or unconsciously enjoy,—their family, their friends, the people who serve them in so many, many ways, their numerous material blessings,—of course, always leading to the great Giver of all gifts. The singing of the Doxology at this point is very appropriate, or other hymns may be suggested by the children.

In these ways the prayer service has been approached in a most natural manner. The children kneel at the table and frequently repeat their daily prayer together. This we vary, sometimes using the Lord's Prayer. Robert may turn the pages of a child's illustrated edition of this prayer, while Christine reads the same passage from the Bible. Varying the routine in this way prevents the period from becoming a matter of mere words.

Probably the average child's first religious experience is associated with the little prayer that was taught him at his mother's knee. What a privilege, as well as a responsibility, we, as parents, have in making that experience the cornerstone of our children's spiritual life! Herein may be implanted beautiful and lifelong memories of faith and trust in a power which, to a child, is associated with the loving care and devotion of his parents. Of course, this earliest conception of God is gradually transformed and ultimately attains that deeper and broader meaning which each of us has learned to interpret in his own way, yet retaining in a sense that childhood belief in the fatherhood of God and the brotherhood of man.

There were several reasons why I did not choose the generally accepted "Now I lay me" prayer for my children. The word "soul," difficult even for many adults to understand, is certainly beyond the comprehension of a three-year-old. The thought of death seems hardly suitable to call to a child's attention daily. If we are to teach our children the value of prayer, we must first give them something that they can understand and that will be adequate for daily use. With these thoughts in mind, I made the following revision:

Now I lay me down to sleep.
I pray Thee, Lord, Thy watch to keep.
For all Thy loving care this day
I thank Thee, Lord, and now I pray
To be forgiven any wrong
I may have done, and make me strong
To do the right when I awake,
And this I ask for Jesus' sake.
Amen.

We never stop here. Each child adds his own original and personal prayer—for members of his family, relatives, friends, for guidance in his own daily activities such as school and play, for sick ones both general and specific, gratitude for special blessings of the day, and sympathy for the "little children across the water." For many months their prayers have concluded with these words: "and may the war stop." Many times the faith and trust of my children, as expressed in their spontaneous daily prayers, have been a real inspiration to me.

Although frequently there is not time for all parts of our worship service, we never omit our evening prayers. This habit, well established in children, becomes a part of one's very being, so that, in adult life, prayer is as natural as breathing, eating, or sleeping—not an unusual experience to which one may resort in case of an emergency, or through fear of undesirable consequences.

We have several small books of prayers (some excellent ones are available at the ten-cent stores), and from our "library" of religious books, the children choose those which are appropriate for special days, occasions, or moods.

In these various ways, opportunities are provided for the children to plan their own service. Thus, worshiping together has become, not a duty to be performed, but a natural expression of religious experience, instinctive in us all, and increasing in significance and value with every passing year.

Rev. Newell S. Booth, now in this country on furlough from missionary work in the Belgian Congo, is being permitted by the Methodist Board of Missions and Church Extension to do part-time work with the Africa Committee of the Foreign Missions Conference in advance planning and preparation for the Africa Conference, to be held in June, 1942. During the week, Dr. Booth is working with Dr. Emory Ross, of the Foreign Missions Conference, at 156 Fifth Avenue, New York City. He continues to use week-ends for missionary cultivation in the New England Southern Conference. Already he has held World Friendship rallies in Chatham and Bourne, on Cape Cod; in Brockton and Providence, on the Providence District, and in Norwich and Manchester, on the Norwich District. Other institutes will be held for the New Bedford District at Middleboro on February 15, at New Bedford on February 22, and in Fall River on March 1.

Methodism in Washington Park Church, Providence, R. I., has lost a devoted and able member in the death of Frederick C. Barwick. Mr. Barwick as an official had given more than forty years of service to Washington Park Church. He was active until his death, January 20. He served as chairman of the Board of Finance and performed other official duties. Surviving him are his widow, Mary B. Barwick, and two daughters, Mrs. Edward L. Clarke and Mrs. Sadie Stockman. Funeral services were conducted Saturday, January 24, by his pastor, Rev. Samuel A. Livingstone.

George E. Hill is the newly appointed dean of the college, at Morningside College, Sioux City, Iowa. He comes to this position from the University of Pennsylvania, where he has been assistant professor of education for the last five years.

Mrs. E. D. Kohlstedt, wife of Dr. Kohlstedt, executive secretary of the Section of Home Missions, Board of Missions and Church Extension, underwent a long and very serious surgical operation at the Methodist Hospital in Philadelphia on Friday, January 30.

William W. Gordon, who died at his home in Hazardville, Conn., January 28, after a brief illness, was a Methodist layman who had been well known not only locally but in the New England Southern Conference and beyond. In 1916 he was a lay delegate representing that Conference in the General Conference. Mr. Gordon passed his seventy-fifth birthday last December. He had been active in the woolen manufacturing business for many years. In early life he attended Wilbraham Academy. Survivors are his widow, the former Harriet Cobil, to whom he was married in 1889, four daughters, and three sons.

A. Philip Randolph, international president of the Brotherhood of Sleeping Car Porters, is to be the twenty-seventh recipient of the Spingarn Medal, awarded annually to the Negro who has performed the most distinguished service for his race during the year. According to a statement made by the Spingarn Medal Award Committee of the National Association for the Advancement of Colored People, the medal is to be presented to Mr. Randolph in recognition of the dramatic culmination of his years of leadership in the field of labor organization and national affairs in the mobilization of Negro mass opinion in 1941 in a March on Washington, to exercise the constitutional right of citizens of a democracy to petition their government peaceably for the redress of grievances—this being done when all other methods failed. The committee said that Mr. Randolph's leadership was instrumental in the issuance of Executive Order 8802 and the establishment of the Committee on Fair Employment Practise, both of which profoundly affect the basic economic status of the Negro and other minority groups.

Rev. Charles T. Allen, pastor of the Newton Methodist Church, was called to Pontiac, Mich., last week to attend the funeral of his father, Rev. Clarence E. Allen, who died in St. Petersburg, Fla., on February 1. Dr. Allen was a member of the Erie Conference of The Methodist Church, and had been in the retired relation since the fall of 1939. He served forty-five years in the active ministry, covering pastorates in the Detroit, Genesee, West Virginia, Nebraska, and Erie Conferences. He was a member of two General Conferences, 1908 and 1924. Besides his son, he leaves his widow and a daughter, Mrs. Fred B. Walrath of New Castle, Pa.

Rev. W. N. Burton will become pastor of Brayton Methodist Church, Fall River, on February 15, and Rev. Gilman L. Lane, of the Federated Church at New Sharon, Maine, on March 1.

Rev. William Chalmers Covert, announcement of whose election as president of the Hymn Society of America appeared in these columns only two weeks ago, died on Wednesday of last week, February 4, at the age of seventy-seven years. Dr. Covert had occupied a place of leadership in the Presbyterian Church in the U. S. A. for many years. After serving several pastorates in the Middle West, in 1924 he became general secretary of the Presbyterian Board of Christian Education, holding that position for ten years. In 1935 he was moderator of the Presbyterian General Assembly. He had had numerous interdenominational contacts, including membership in the Federal Council of Churches, the Council of Church Boards of Education, and the World Alliance for International Friendship Through the Churches.

Word comes of the death of Rev. Scott F. Cooley, a member of the Troy Conference, on Tuesday, January 27, at his home in Hinesburg, Vt. The funeral service was held on Saturday, January 31. Mr. Cooley served in the former Vermont Conference from 1914 to 1920.

Dr. Arthur E. Bennett, who is now living in Fitchburg with his son, Rev. A. Vincent Bennett, rector of Christ Episcopal Church, that city, with the renewal of his subscription to ZIONS HERALD sends a note in which he says: "My love to all members of the Conference. I rejoice in the prosperity of Boston University. Long live ZIONS HERALD and B. U." The Conference referred to is of course the New England Conference, within whose bounds Dr. Bennett lived from 1919 to 1925, while he was professor in the School of Religious Education and Social Service of Boston University. After leaving New England, he served successively as dean of education in Des Moines University, president of Upper Iowa University, and pastor of Immanuel Methodist Church, Des Moines. In 1940 he was compelled to relinquish his work because of partial paralysis. Since that time he has made his home in Fitchburg.

A testimonial dinner was tendered to Rev. Harry B. Belcher on January 12 in New York City by the members of the executive committee of the Brooklyn and Long Island Church Society in recognition of Dr. Belcher's birthday and of his nine years of service as superintendent of the Church Society. The speakers were Bishop Francis J. McConnell, Professor William J. Thompson of Drew University, and Harold D. Watson, president of the Church Society.

Rev. John G. Hollenbach, a member of the East German Conference since 1915, died on Tuesday, February 3, in Rochester, N. Y., after a major operation. He had been serving Immanuel Methodist Church in Rochester since 1933. Previous to that he was pastor of Vine Street Methodist Church in Lawrence, Mass., for nine years. Before entering the ministry Mr. Hollenbach was engaged for four years in Young Men's Christian Association work in London, England. He leaves his wife, Emma Stieglitz Hollenbach, and six sons, Theodore, Ernest, Robert, John, Jr., Paul, and Daniel.

Rev. and Mrs. Joseph Belcher of First Methodist Church, Somerville, will celebrate their twenty-fifth wedding anniversary on Saturday, February 21. They will be "at home" that day to their parishioners and other friends, from three to five o'clock in the afternoon and from eight to ten o'clock in the evening, at the parsonage.

Ministers of sixty Italian Protestant churches in Greater New York made a formal declaration recently that they would be faithful and loyal to their oaths as citizens of the United States and support the President and Government of the United States with their influence, possessions, and their lives.

A winter institute sponsored by the churches of Middleboro is in the midst of a successful program covering the ten Wednesday evenings from January 21 through March 25. Courses of religious and cultural interest for church school teachers, adults and young people are offered in this Middleboro School of Christian Education. Sessions are held at Central Congregational Church. Of the five members of the faculty, four are connected with Boston University. The dean, Rev. William H. Bath, minister of Central Methodist Church, is a graduate of Boston University School of Theology, and two of

instructors, Rev. P. M. Spurrier, district erintendent of the New Bedford District, Rev. Curtis Beach, minister of the Uni- an Church, also took their theological ning at "72." Another member of the alty, Dr. Herbert F. Blair, is a professor he School of Education of Boston Univer-

The Mutual Broadcasting System is giv- one minute daily at six o'clock every ning in the week for the broadcasting of prayer over its coast-to-coast facilities. ese prayers are submitted by representa- es of the three faiths, Protestantism, tholicism, and Judaism. The prayers that submitted by the Protestant ministers are it in at the request of the Department of angelism of the Federal Council of urches. Here is one more evidence of erest in America's Prayer Minute, which being observed daily in so many communi- s across America in this time of our tional emergency.

As a part of a state-wide University Day ogram, 150 churches throughout the state Oregon, on February 1, observed the 100th thday of Willamette University, Salem, re. The following day was set for the in- guration of Dr. Carl Sumner Knopf as esident of Willamette. Another Methodist hool, Iowa Wesleyan Unversity, Mount easant, Iowa, began the formal celebration its one hundredth year with a special ser- ce on Sunday morning, January 11, at rst Methodist Church, Mount Pleasant. The lebration will reach a climax at Commence- ent time.

"The Fellowship of Prayer," the booklet Lenten daily devotions published annu- y by the Commission on Evangelism and evotional Life of the Federal Council of hurches, comes once more from the pen Dr. Gaius Glenn Atkins. This will be fficient recommendation for those who ve used the devotions prepared by Dr. tkins in previous years. Copies of the book- , at two cents each, may be obtained from e Federal Council, 297 Fourth Avenue, ew York City.

Fourteen conscientious objectors have been cepted for relief work in China and will sent to Rangoon as soon as transportation available, the National Service Board for eligious Objectors has recently announced. lected from volunteers in twenty-five vilian Public Service Camps, these men are ing given an intensive training course hile waiting completion of transportaton rangements. Included in the number are ethren, Mennonites, Quakers, Methodists, piscopalians, and Presbyterians.

The six speakers who will give the 1942 errick-McDowell lectures at Ohio Wes- yan University, to be held March 3-5 this ar as a part of the National Study Con- rence of the Federal Council's Commission Study the Bases of a Just and Durable ace, are: John Foster Dulles, Presbyterian yman and prominent international lawyer; r. Carl J. Hambro, president of the Assem- y of the League of Nations and president the Norwegian Parliament, now at Prince- n, N. J.; Dr. Hu Shih, Chinese Ambassa- or to the United States since 1938; Bishop rancis J. McConnell of The Methodist hurch, New York City, former president of the Federal Council of Churches; Dr. William Paton of London, secretary of the World Council of Churches; Dr. Leo Pasvolsky, special assistant to Secretary of State Cordell Hull and noted economist. At the invitation of Ohio Wesleyan University, the sessions of the National Study Conference will be held in conjunction with the long-established, endowed lectures which are an annual feature at the university.

Boston University's twelfth annual Founders' Day will be a two-day observance this year in honor of the university's seventy-year-old School of Law. The celebration will be held on Thursday and Friday, March 12 and 13. According to announcement made by President Daniel L. Marsh, the nation's notables in the legal field will gather in Boston for the anniversary, and will make Boston University the focal point at that time for international and national matters of legal importance. The vital question of human rights as protected under the Bill of Rights, not only during the present emergency but in the period of reconstruction and post-war salvage that will follow the physical fighting, will be considered in the two-day program. All of Thursday and part of Friday will be devoted to specialized panel discussions. On Friday morning the traditional Founders' Day Convocation will be addressed by President Marsh. A banquet Friday evening, to be attended by prominent members of the American Bar, will conclude the observance.

Missionaries—Latest News

Rev. C. Bertram Rape, superintendent and treasurer in Chungking, Free China, cables to the Board of Missions and Church Extension that he has been able to make contact with Methodist missionaries in Nanchang, Occupied China, and to supply them with funds. He adds, "The Chinese church appreciates the generous relief grant" (of the Methodist Committee for Overseas Relief).

A cable from Rev. Donald F. Ebright of Cawnpore, India, gives the information that he and Mrs. Ebright and their three children still expect to take their furlough (due this year) in the United States. They hope to arrive in New York in the spring—depending on boats and the general war situation.

Rev. and Mrs. David C. Stubbs, former missionaries in Japan, who were en route to Singapore as teachers when war broke out in the Pacific, are in Java. They have been advised by the board to proceed to Bombay, India, for assignment by Bishop J. W. Pickett. They will probably be appointed to the pastorate of English-speaking Taylor Church, Bombay.

Rev. Benson Baker, recently returned with Mrs. Baker from Roorkee, India, is recovering from an operation on his eyes recently performed at the Methodist Hospital, Brooklyn, N. Y. He is at his home and may be addressed in care of the board at 150 Fifth Avenue, New York, N. Y.

A letter from India states that Rev. and Mrs. C. C. Herrmann will remain in India this year and not return to the United States for their furlough, now due. Mr. Herrmann has been assigned by Bishop Brenton T. Badley to succeed Dr. Benson Baker on the Roorkee District.

An undated (but evidently delayed) cable from Bishop E. F. Lee and Superintendent Raymond L. Archer of Singapore, received by the board on February 1, says: "All missionaries, including Clancy, concentrated Singapore. Baughman presumably en route. All mothers with children proceeding Woodstock. Few women expecting to return to America. Others awaiting developments." Clancy is Hugh Clancy, a teacher in Kuala Lumpur; Baughman is Burr H. Baughman, principal of the Anglo-Chinese School in Malacca. Woodstock is the school for missionary children at Landour, Mussoorie, India.

The following message, addressed to the trustees of Yenching (Peking) University, China, in New York City, was relayed through the headquarters of the American Red Cross, Washington, D. C.: "International Red Cross, Geneva, advises (Yenching) University closed. Salaries paid December. British and Americans remain in residences, well treated."

Friends of Bishop and Mrs. John Gowdy will regret to learn that Mrs. Gowdy recently fell in her home and broke her hip. She is in the hospital. They may be addressed at 378 Vitoria Avenue, Winter Park, Fla.

Associated Press and United Press dispatches from Chungking and through authorities in Spain indicated that all Americans caught in Hongkong when the Japanese took that city are safe and well, and are having good treatment.

A message from Batavia, Java, to *The New York Times* on February 4 stated that 77 Americans, plus five members of the consular staff, had arrived safely in Batavia from Singapore by boat. "There are about 25 American civilians still in Singapore," the dispatch concluded. If these figures are correct, it would indicate that most Methodist missionaries from Malaya have got out of Singapore. The Board of Missions has no direct information on this matter, and has no guess as to what particular missionaries remain in Singapore, and who are in Batavia.

On February 6, the board received an undated cablegram from Singapore which seems to refer to the same group of missionaries. It said that Charles and Ethel Mosebrook (Singapore), Della Olson (Taiping), Lila M. Corbett (Penang), Benita C. Bloxsom (Ipoh), and Louisa Lambert (Singapore) had sailed for America; and that all other women missionaries were leaving at the earliest possible moment en route to Java, Australia, or America. The cable added that a nucleus of men were remaining in Singapore and continuing mis-

(Continued on page 140)

With Our Writers

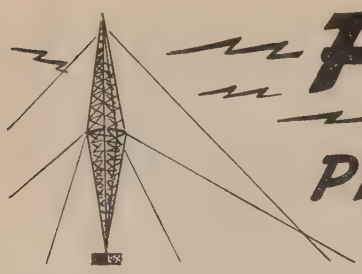
L. L. Dunnington, Duluth, Minn.; minister of Endion Church (Community Methodist).

The Archbishop of York, second-ranking prelate of the Church of England.

T. M. Nielsen, Cedar Rapids, Iowa; a retired member of the Upper Iowa Conference; author of the book "How a Dane Became an American."

Carleton Green, Woods Hole; minister of the Woods Hole Methodist Church.

Walter O. Terry, Westboro; Methodist preacher who occasionally indulges a bent for verse-writing.



FLASHES FROM THE PRESS OF THE WORLD

Sikeston Disgraces Itself

[*The New York Times,* New York City]

The little city of Sikeston, Mo., earned an unholy notoriety on Sunday [January 25] when a mob took a seriously wounded Negro prisoner from the city jail, dragged him through the streets, and ended by setting the body on fire. The man was charged with breaking into a house and wounding a white woman. Police said he had confessed. Whether or not he was guilty, he was denied the right of trial, an American community was disgraced, and the old, hideous crime of mob murder had another advertisement.

Three hundred men committed the crime. The population of the city is about 8000. A dozen armed and resolute men out of the 8000 could probably have stopped the mob in its tracks. One wonders what effect the tragedy will have on the 2000 Negro residents of Sikeston, most of whom must be as law-abiding and self-respecting as their white neighbors. What does it do to the 5700 white people who did not act with the mob but who are contaminated by this abuse of justice? What does it do to school children, who ought to be taught to respect human rights?

And how sadly do such events tarnish the cause of democracy at war! There are few happenings in the United States that afford more comfort to the Nazis than evidences of lawlessness. Lynchings are their prize exhibit in proof of the alleged hypocrisy of the free societies.

Tragedy of the Impersonal

[*Arkansas Methodist,* Little Rock, Ark.]

One of the most devastating tendencies in our era is the tendency toward the impersonal. In this day of mass movements, mass production, mass thinking and action we have become worshipers of the god of Jumboism. In our highly organized life with increasing centralization of government and increasing urbanization, we are prone to forget that people are individuals. In modern industry with its endless assembly lines the employee is No. 498 in Division 6 at Factory No. 3. Increased urbanization has made the family next door merely those "people in Apartment No. 4."

Such a tendency is apt to be very demoralizing. When we become so hardened that an accident on the streets involving loss of life or limb is to us a mere inconvenient blocking of traffic; when the visit of the doctor next door excites neither our curiosity nor our sympathy; when the sign of mourning on the near-by door is scarcely noticed as we hurry by—then something vital to human welfare and happiness is dead in our breasts. When the word "neighbor" is found only in the dictionary, when there is no intercommunion of individuals within the community, then many of those hopes and incentives which have encouraged men to endure and to struggle are inevitably extinguished.

This growing spirit of impersonalism is devastating to the work of the church. Many of our churches have become super-organized and super-institutionalized to the extent that they have lost personal interest in persons. The work is or ought to be a fellowship. It cannot be such unless its members take a personal interest in the people to whom the church ministers. No genuine Christian will think of another as "the man at the fourth desk to the left" or "operator No. 6" or "the couple in Apartment 4." They are immortal spirits, sons and daughters of the Most High —as such they ought to be treated.

Too Many Absolutes

["As I Think On These Things," *The Christian-Evangelist,* St. Louis, Mo.]

The announcement that Rev. Samuel Shoemaker, rector of Calvary Episcopal Church of New York City, has withdrawn from Frank Buchman's Oxford Movement caused a great deal of commotion in this country, where Dr. Shoemaker has been one of the outstanding advocates of the Groupers. Coincident with this bit of news came the word that the British Parliament, containing 172 reputed members of the Oxford Group, had refused to exempt members of this fellowship from military service. After someone read before Commons Dr. Buchman's contradictory statements concerning his own life as published in various editions of "Who's Who," a cynical member of the House observed that the biographer apparently had sidestepped his first "Absolute" (honesty), to say nothing of any of the others. Confronted by this situation, we are told, not a single Grouper member voted for the doctor's request that the Oxford adherents should be exempt from military service on the ground of their being conscientious objectors.

There can be little doubt that the Oxford Movement has done a great deal of good, especially in the case of individual members. It is unfortunate that it should be placed in a position where it will be more or less on the defensive for some time to come, at least in the eyes of the general public.

An Entrenched Iniquity

[*Religious Telescope,* Dayton, Ohio]

Our country is pretty well soaked with alcohol. The liquor business seems to be favored above all others. Many lines of legitimate and very needful business are being curtailed in the interest of defense. Automobile factories must cut down production. Automobile tires are all but taken off the market because the Government needs the rubber in defense industries. The output of frigidaires and other commodities so needful in the home must be reduced, whatever may be the inconvenience involved. But cut down the output of liquor! Not on your life. The liquor stores must be kept open until the wee small hours. Some of them are run by the state—a nasty business for the government to be in. The liquor business is about as closely connected with defense as any business in the country; just how close the connection is, who can tell? But a lot closer than many of us suspect. To what extent the outcome of some closely fought battles will be determined by liquor, thoughtful people will only conjecture. To what extent liquor may affect the quality of the output of training camps, who will dare to say? To what extent materials, time, energy, and training go into the booze business that are as essential to defense as the things that are being withdrawn from the other lines of business we have mentioned, we shall not likely be told by any governmental authority. Just why liquor should be so favored as practically to be made an exception is indeed a puzzle—except to those who understand the power of iniquity. The liquor business is an iniquity, and one that has a strangle hold upon our country. In the last World War it was throttled as a war measure. The way it now is being coddled and protected reveals to what extent we have traveled the downward road since then. There is as much reason to throttle this nefarious business as a war measure now as there was then. But there seems little hope of its being throttled. There's too much money in it. And too much human depravity in our American life.

Churches as Community Centers

[*The Watchman-Examiner,* New York City]

Perhaps more so now than ever, local churches should become real community centers. The church spire in any community should be the symbol of service. We are now seeing unprecedented movements of population. There are more people strangers to their communities than ever before. Where this is true, every effort should be made to give spiritual and social supervision to these people. Churches can keep open every day and evening for individual or group worship and community center activities. The establishment of a prayer room, as well as a devotional reading room, would be a good thing. These activities could be cared for by the assignment of volunteers to counsel and to guide those who come to the building. There should be at least a daily prayer service for peace. To make them effective, however, these activities should receive extraordinary publicity. Los Angeles is setting the country a good example in this matter. The Federation of Churches of that city is sponsoring an effort to make churches the spiritual and social centers of the community. Already seventy-nine churches are open daily for prayer. Why cannot this be duplicated in many other centers?

Book Reviews

A READER'S ROAD MAP

Poems with Originality

Wayside Moments. By Manfred A. Carter. The Bulletin Press: Blackfoot, Idaho. Limited edition.

Manfred A. Carter is a Methodist minister, formerly a member of the New England Southern Conference, but now serving in Idaho. "Wayside Moments" is a collection of many of his poems previously published in numerous magazines. Here is verse that combines originality, thoughtfulness, and excellent craftsmanship. Mr. Carter writes about the themes common to the lyricist—nature, time, people, and his own reflections. As a poet, he believes that thought is as important as style. He draws upon the atmosphere of the West in which he lives and which he understands. After reading his pages, one appreciates better the genius that is the poet's glory.

A Vivid Portrait of Jesus

Jesus as They Remembered Him. By Chester Warren Quimby. Abingdon-Cokesbury Press: New York, Nashville. Price, $1.50.

This book is announced as a fresh and vivid portrait of the Man of Galilee, skilfully arranged from memories of those among whom He walked. These memories are culled from the authentic records and analyzed from twelve essential points of view. The result is a clear, simple, but complete picture of the great Personality in all His human perfection. The indispensable principles upon which the author bases his life of Jesus are His fixed heredity, immediate environment, physical characteristics, key experiences, mental qualities, central emotions, driving motives, distinctive qualities, and major achievements.

Mr. Quimby is amply qualified for his task. Born in New Hampshire, he was educated at Ohio Wesleyan, theologically trained at Drew and Boston, studied at the American School of Oriental Research in Jerusalem, and traveled widely in Palestine and other Bible lands. He taught English Bible in three different colleges and served for a time as president of the National Association of Biblical Instructors. He returned to the pastorate seven years ago and is kept busy with outside engagements at institutes for young people and ministers, and his lecture on the Holy Land has received wide acclaim. Articles from his pen have frequently appeared in many religious periodicals. He draws upon all these experiences in presenting this masterpiece of biography. His critical knowledge of the New Testament makes texts sparkle with new meaning. His first-hand knowledge of the Holy Land and the customs of the people puts life into the story. And his mastery of clear, forceful English holds the reader's interest. Take a sample, at random: "And then the hills, strong, silent, enfolding. How often Jesus escaped to the hills! . . . There is something symbolic about the hills. From generation to generation they stand, stedfast and immovable. The seasons come and go; the changing years march their uninterrupted pace; the devastating storms howl and batter; the slow generations pass. But always there stand the hills, never wearied, never worried, never moved. There is comfort, rest, and power to be found in the hills. Out into the hills went the hunted, hated, harried Jesus, later to return at peace, refreshed and able."

Jesus will never be quite the same to this reviewer after reading Mr. Quimby's book, and he bespeaks the privilege for countless other lovers of beauty, truth, and—Christ. It is not surprising that this is already one of the best sellers in most of our Methodist bookstores.

Preaching and the Bible

Preaching from the Bible. By Andrew W. Blackwood. Abingdon-Cokesbury Press: New York, Nashville. Price, $2.

The Sermon on the Mount. By Martin Dibelius. Charles Scribner's Sons: New York. Price, $1.50.

The Code of Christ. An Interpretation of the Beatitudes. By Gerald Heard. Harper & Brothers: New York. Price, $1.50.

The first of these three volumes is a book on preaching for preachers, especially young ministers who have not had theological seminary training. It is a course in homiletics, prepared by the author for his classes in Princeton Theological Seminary, and is offered as the result of his experience in pastorates of various sorts and other "long, happy years" as a teacher of young ministers. The book smacks of the classroom. Dr. Blackwood thinks Bible preaching is rare and difficult, and his aim is to make it more frequent and less difficult. Chapters on "The Biographical Sermon," "Paragraph Preaching," and "The Chapter Sermon" suggest his method of procedure. He illustrates "Book Sermon" preaching by Ruth and Jonah without even suggesting that they are both short stories. Biblical criticism does not seem to have contaminated Princeton. The author keeps repeating incessantly "the Book, the Book," so that the reader cannot but feel that the Bible is one book by one author instead of sixty-six volumes by some forty different writers covering a period of over a thousand years and extending from Babylon to Rome.

In striking contrast are "The Sermon on the Mount" and "The Code of Christ." For scholarship, insight, and inspiration, they are hard to equal. Professor Dibelius is internationally known as one of the finest New Testament scholars. In these addresses, delivered originally at Yale Divinity School, he shares with the reader his expert knowledge of interpretation and then directs his attention to what men in general want to know—the authority and practical application of the Sermon on the Mount in the complicated problems of the modern world. He regards the message of our Lord as having "an eschatological background." The theological character of the Sermon lies in the revelation of the pure will of God, whose fulfilment is possible only in the kingdom of God. Thus the Sermon is neither a system of ethics nor of dogmatics, and it does not cover the whole field of human conduct. The deeds and words of Jesus were "signs of the kingdom of God, nothing more and nothing less." Discrimination should be exercised in reading this book.

If the Sermon on the Mount is the heart of Christ's message, the Beatitudes are the heart of the sermon. Gerald Heard interprets them in "The Code of Christ," which he offers as a companion book to his "The Creed of Christ," which is the Lord's Prayer. These seven essays were delivered as addresses at Mount Hollywood Congregational Church, Los Angeles. One of the ablest minds of our generation with a distinguished record in scientific fields, Mr. Heard holds that the Beatitudes are truly the code or policy of the new way, of a complete system of thought about a new kind of world in which contact with the Reality of God is possible. Rational mysticism is at work, revealing original insights and creating a spiritual glow. Any reader who wants to plunge into the depths of Christ's seven words and think thoughts about them he has never thought before may well read and ponder this book.

A Study of Delinquency

The Child Speaks. By Justice Jacob Panken. Henry Holt and Company: New York. Price, $2.50.

Parents, educators, and social workers will find this book to be a refreshing, enlightening consideration of the problems of children. Justice Panken has had wide experience on the bench working with children of all types. It is through him that "The Child Speaks." He points out that delinquent children are not "bad children" but rather are neglected children. The problems of juvenile delinquency will not be solved by punishing the delinquent, but rather by supplying the lacking elements of good environment to which every child is entitled.

The book is divided into two sections. The first deals with the causes of delinquency, often revealed by quotations from the delinquent's own analysis of his predicament. The second is a collection of case histories from the files of Justice Panken, showing how such simple things as a course in reading or drawing, or even the knowledge that someone else is deeply interested in his career, will enable many a delinquent child to make a fresh start. These case histories contain letters from children quoted verbatim, revealing how they have become good citizens with a real hope and trust in their own future. In non-technical terms, the justice has brought the voices of little children to aid us in the understanding of matters that we have too long considered in vague and abstract theory.

Ardent Protestant

Rev. Vincent Del Rosso, who died Saturday, January 17, in the Rhode Island Hospital, Providence, R. I., after an illness of several weeks' duration, had been pastor of the Broadway Italian Methodist Church in Providence for the last fifteen years.

Mr. Del Rosso was born in Pescina, Italy, August 15, 1885. His early education was under the direction of the Roman Catholic Church, whose ministry he had planned to enter. Coming to America in 1907, he pursued his studies at Knox Presbyterian Seminary in Canada, graduating in 1914. He was ordained to the Methodist ministry in 1915. He served parishes in Troy, N. Y., New Castle, Pa., and Philadelphia, Pa., before coming to the Broadway Church. Under his leadership the Italian Church was transferred from the old and quite inadequate building on America Street to the present imposing structure. Under great difficulties,

THE LATE REV. VINCENT DEL ROSSO

Mr. Del Rosso was able for the majority of his years in this field to maintain a vigorous and promising parish organization. He was a man of highly cultured tastes, a proficient linguist, a forceful preacher, gracious and affable in spirit. He was most ardent in his devotion to the cause of Protestant, evangelical Christianity.

Surviving members of the family are the widow, Sara (Logrespi) Del Rosso, and two daughters, the Misses Mollie and Ines Del Rosso.

Funeral services were conducted, Tuesday, January 20, by the district superintendent, Rev. Leonard C. Harris, assisted by Rev. J. Arthur West, Rev. T. E. Zucchi of East Providence, Rev. A. Ventura and Rev. John Di Tiberto of Providence. The bearers were Rev. S. A. Livingstone, Rev. S. T. Lippincott, Rev. Joseph Vasey, and Rev. Edmund A. Miller. Burial was in the North Burial Ground.

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Religious Book Week

Distinguished speakers and distinctive music characterize the program of Religious Book Week, pioneer project of its kind in the world, to be held in Boston, February 15-21, as announced in last week's HERALD. Catholics, Jews, and Protestants are uniting to exhibit the best literature of the three great faiths and to encourage the wider reading of religious and religion-inspired books. Through courtesy of the New England Mutual Life Insurance Company, the Charter and recreation rooms of its beautiful new building on Boylston Street will be used for the exhibits and the meetings.

Governor Leverett Saltonstall of Massachusetts will preside, and Mayor Maurice J. Tobin of Boston will represent that city, at the opening interfaith meeting Sunday evening, February 15. Speakers representing the three faiths will address the meeting, with Dr. Frederick M. Eliot, president of the American Unitarian Association, speaking for the Protestants. Attendance at this meeting will be by ticket only; all other meetings of the week will be open to the public.

For the first program planned by the Protestants, Monday afternoon, February 16, the chairman will be Dr. Samuel M. Lindsay, pastor of the Brookline Baptist Church. Singers and instrumentalists from the International Institute, representing different national backgrounds, will give a program, which will include a Norwegian setting of the Lord's Prayer and a Byzantine hymn sung at the Church of the Holy Sepulcher in Jerusalem on Holy Thursday. Speakers will be Miss Eva D. Corey of the national Episcopal Forward Movement, who will talk on "Introducing the Average Reader to Books on Religion"; and Dr. Phillips E. Osgood, rector of Emmanuel Church in Boston, who, with the help of other scholars, has selected the Protestant books for exhibit, and who will speak on "The Duty to Be Religiously Intelligent."

The editor of ZIONS HERALD will serve as chairman Monday night. A notable musical feature will be a concert by the Boston University Seminary Singers, under direction of Professor James R. Houghton. Professor Halford E. Luccock of the Yale Divinity School, author of many books on religion, will give the address.

Friday night, February 20, the Protestants resume their portion of the program with Dorothy Canfield Fisher, well-known novelist, speaking on "Books as Invitations to Understand." A unique musical experience for attendants that night will be the mixed choir of Holy Trinity Russian Orthodox Church in Boston under direction of the rector, Very Rev. Theodore Chepeleff. Presiding will be Dr. Albert C. Dieffenbach, who first proposed the plan for a united Religious Book Week.

"The Boys and Girls' Afternoon" is scheduled for Saturday, February 21, with entertainment and instruction to be given the children by John J. Cronan and Mrs. Cronan of Boston, noted story-tellers. Suffragan Bishop Raymond A. Heron will preside. Appropriately, the musical program will be rendered by junior choirs of Greater Boston Unitarian churches uniting for this concert with Elwood Gaskill, director of music for Arlington Street Church, Boston, as program chairman, and Ruth Campbell Hurd of Providence, R. I., as director of the combined choirs.

Missionaries—Latest News

(Continued from page 137)

sion responsibility. The cable is signed by Miss Thirza E. Bunce, Bishop E. F. Lee, and Superintendent R. L. Archer.

A United Press dispatch from Batavia, Java, dated February 5, speaks of the arrival of 77 Americans, "mostly women and children," at Batavia. It says: "The bombs began dropping as the Americans went on board. One bomb fell in a street near the dock, striking the automobile of Dr. and Mrs. R. L. Archer, United States missionaries of Pittsburgh. Their chauffeur was killed but the Archers had left the car." The dispatch does not say whether or not Dr. and Mrs. Archer—or one of them—were in the party arriving in Java.

No recent word has been received from or concerning Methodists or other missionaries on Luzon Island in the Philippines.

The postmaster in New York says: "Airmail for India and Unoccupied China is being accepted for dispatch, and the fee is 70 cents per half-ounce (including ordinary postage). Airmail for Australia is at present being forwarded to the post office at San Francisco to be sent onward by steamer when opportunity affords, but no information can be furnished concerning the arrival or departure of Clippers (also steamers) conveying mail between the United States and any foreign country."

Rev. Charles W. Iglehart of Tokyo, Japan, has been elected by the Division of Foreign Missions as an acting associate secretary. He will carry on the division's correspondence with and for Japan, Korea, the Philippines, Malaya, and Borneo. Meanwhile he will continue as a Far Eastern consultant with the International Missionary Council. He may be addressed at 150 Fifth Avenue, New York, N. Y.

ARGENTINA — American educator (woman), resident of Argentina, temporarily available for talks before clubs. Address: Argentina, 39 Chestnut Street, Boston.

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Northern District Letter

★

H. D. Hawver, Superintendent

onditions within the churches of the dis-t, as revealed by the quarterly confer-es now in progress, point inevitably to th historic genius of the Christian church to adjust itself to new and threatening situa-tions and still retain its timeless message and vision. Unlike the cynic, the followers of The Way are taught of God to see the end from the beginning, refusing to be either overly optimistic or unduly cast down.

Finances are better than for several years past. World Service and benevolent quotas are being met, even exceeded in many cases. Pastors' salaries are reduced by the increased cost of living, and quarterly conferences are being urged to meet this situation by raising the salaries of the pastors. This is to be expected when money seems to be the cheap-est thing in the land.

The large total of debt reduction on the churches for the year and the unprecedented earnings of the women's societies, as well as the readiness of finance committees to draft budgets, indicate that in these matters the year will not be without its successes.

Extensive and needed improvements have been made on the church property at Plym-outh. The large vestry and kitchen have been redone—new drapes, new equipment, and fresh paint! A club room for boys has been completed in the basement, and the organ thoroughly reconditioned, with a total out-lay of $1100. Other work is being planned for the halls and sanctuary. In the eight years, Rev. A. B. Thompson's leadership has never been more vital and appreciated than it is at present.

At Henniker, also, things have happened. The church has had a new roof and other repairs, and a water system has been in-stalled throughout the building. The morale of the congregation has been lifted. Not the least of Rev. James N. Seaver's accomplish-ments is his growing influence in the town and community affairs, as he has found time in addition to his arduous duties as treas-urer of the Conference trustees. At present Mr. and Mrs. Seaver, together with Leon Cooper, treasurer of the church, and Mrs. Cooper, are having a needed rest at Lake Alfred Hotel, Lake Alfred, Fla.

A real victory celebration was held at Lebanon when, on January 14, Bishop G. Bromley Oxnam made an episcopal visitation and spoke at the mortgage-burning service in the evening. Rev. Ray H. Cowen, in his characteristic fashion, is giving vital leader-ship to church and community.

Other notable achievements are seen at Groveton, where the debt has been reduced by $900, new lighting installed in the church, and other extensive repairs and programs have been carried out. Rev. R. C. Sharp plans carefully, executes quietly, but withal effectively.

The upward trend is likewise seen at The Weirs-Ashland, Tilton, Franklin, Suncook, and many other places where the superinten-dent has visited on the final round of con-ferences. The debt at Concord First has been reduced by $400.

In cooperation with the Department of Evangelism of the Federal Council of the Churches of Christ in America, the city fed-eration of churches at Manchester, including the three Methodist congregations, is spon-soring a Christian Mission, February 1-6, with Drs. Ralph W. Sockman and Joseph R. Sizoo numbered among the speakers for the week. Morning, afternoon, and evening meetings are planned, and the churches within a radius of fifteen to twenty miles are invited to join in the endeavor.

The Pastors' Retreat, planned by the Area bishop and cabinet, to be held simultaneously in the districts February 11, is scheduled for Lebanon. Much is expected by building up faith, unifying effort, and consolidat-ing gains. In many parishes Lenten missions are planned; some pre-Lenten services with strong evangelistic emphases are already in progress. Almost every pastor is alert to the profound need.

Zions Herald subscriptions are still being underwritten by quarterly conferences, and the district is now within about twenty-five of its goal.

A final settlement of the mortgage on the Claremont church has been made with the bank, thereby lifting the $32,000 obligation by cash and two-year pledges. While a small amount, something less than $3000, is needed to make the campaign complete, pledges are still being taken. This achievement stands out as one in which the entire church may rejoice. Rev. Delphas S. Barnett is effectively and persistently pursuing his goal with un-exampled courage.

The effectiveness of the pastors in their community responsibilities is unquestioned. Several are fulfilling the ancient role of "Watchman" from mountain outposts, tak-ing turns, and to them the anxious, prophetic utterance "Watchman, what of the night?" seems altogether appropriate. They are giv-ing discreet counsel and example to scores who daily live under great tension.

Would You Put Them Out in the Cold?

That is what it would be like to 85 per cent of aged preachers and their widows to retire them from the active ministry without help during their declining years.

For these former servants of our churches *Preachers Aid Society, New England Annual Conference, The Methodist Church,* entreats your help by **Will, Life Annuity Agreement** (pays donor a sure, larger, regular lifelong income), **Estate Pledge, Memorial, Annual Pledge, Cash.**

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How Two Churches Grew

Joseph M. Shepler

One of our careful historians has said of the early settlers of New England:

> Their great aim was a pure religion com-bined with an independent church.
>
> The family library consisted almost in-variably of the Holy Bible, often with few, if any, additional volumes.
>
> The Bible was their charter of civil and religious liberty; its precepts, according to each individual's interpretation, were their statutes and ordnances.
>
> Their reverence was fostered by a State paternalism, which sought to keep a steadying hand on the constantly increas-ing number of scattered communities.
>
> As a consequence of this concern on the part of the colonial governments which they had set up, no town charters were granted, nor even sections of land in fee simple to individual settlers, where there was any prospect of a future town, until such settlers had agreed to establish and maintain a church in their midst.

The Church was the creature and subject of the State, though claiming ecclesiastical independence. This peculiar anomaly of a democratic Church within a dependent State seems to have been the early Puritan ideal; for no man might exercise even limited suf-frage, in either town or church affairs, unless he was a member in good standing of what was in reality the State Church.

This is illustrated in the charter granted to a Massachusetts town in 1732, in which it is stipulated:

> That the said town of Townsend do, within two years of the publication of this act, procure and settle a learned Orthodox minister of good conversation

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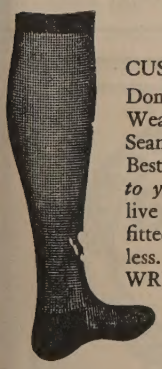

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in said town, and make provision for his comfortable and honorable support.

This covenant was faithfully carried out in the securing and settling of a minister. They had already erected a simple church building, in which they worshiped, and had occasional preaching.

On one of the high ridges of this town, the Townsend Historical Society has placed a rugged boulder, upon the face of which is a bronze tablet bearing this record:

On this site stood
The First and Second Meeting Houses
In Townsend
1730 to 1771 – 1771 to 1804.

On this last date, that second building was moved to its present sightly location overlooking the Town Common, in what is now the center of town. It was taken down piece by piece, and reerected on its present site, where it has for almost three quarters of a century been owned and occupied by the Methodist Society. The record of how this came about would be an interesting story in itself.

The history of this pioneer society, sponsored by the government and in large part supported and controlled by it, was similar to that of colonial churches throughout New England. Though they had a noble beginning and a splendid record, their very form of organization tended to result in formality, intolerance of change, and the lack of spiritual vitality and aggressiveness, which has befallen state churches in every land. By the early part of the nineteenth century this condition was giving great concern to the real spiritual leaders. Whitefield, Jonathan Edwards, and others saw this and sought to awaken the churches of New England. Like John the Baptist, they had many to hear, but few to heed. However, they did much to prepare the way of the Lord; the time was ripe for a wide-spread and flaming evangel.

In the providence of God, this came with the world-wide revival movement led by John Wesley and his followers. Consequently, when the Methodist itinerants appeared in the community, with their enthusiastic message of a "free and full salvation" for everyone who would repent and turn to God in faith, there were many who were ready to hear. It was from such material, and by this method of calling men to dedicate themselves to God, and to receive the New Life through faith in Christ, that Methodism built its churches. It was so in Townsend. We need to watch and pray lest we lose this, and our candlestick be removed out of its place.

Francis Asbury, Jesse Lee, Freeborn Garrettson, and Lorenzo Dow were among the early evangels of these glad tidings. And while there is no record that any of them ever visited Townsend, the influence of these preachers and of many others was felt in the town, so that, by the year 1849, there were a sufficient number of converts to organize a class of thirty members. This was brought about by the labors of Rev. Horace Moulton, of whom it is said: "He probably conducted more revivals, out of which permanent churches were organized, than any other preacher in New England." The following year he reported a church organization in Townsend with a membership of forty, and a Sunday school with fifty members. The type of zeal and devotion which achieved such results is indicated by this: "He conducted revival services in the school house forty consecutive evenings, being assisted in part by Rev. Samuel Tupper, and Mr. Timothy Olmstead, the teacher of the school, who was also a local preacher."

The present pastor of this society is Rev. William E. Anderson.

The church building is an excellent example of the New England colonial, with a beautiful steeple of unique design.

Philadelphia Letter—

"WAR AGAINST LIQUOR MUST BE WON"

ANTI-SALOON LEAGUE IN ANNUAL MEETING—BISHOP RICHARDSON HONORED —UNIQUE MISSIONARY CONFERENCE

PHILADELPHIA, PA., FEBRUARY 3.—This Philadelphia Area, over which, since 1928, Bishop E. G Richardson has given such diligent and devoted supervision, feels honored in his recent election as president of the Council of Bishops. May the blessing of the Lord be upon his episcopal leadership! He will preside over the Puerto Rico Conference, which convenes on February 11 at Aguirre. When the Philadelphia Conference meets on March 12 at Calvary Church, Bishop Francis J. McConnell will be the presiding officer; Rev. Leon T. Moore, the pastor-host. All Conference collections must be in the hands of the Conference treasurer, Rev. George G. Dilworth, postmarked not later than February 28, so that his accounts may be closed and audited by a certified public accountant, and the statisticians be able to complete their reports prior to the opening session.

* *

"We ought to fight," Bishop Richardson told the annual meeting of the board of directors of the Pennsylvania Anti-Saloon League, convened in the dry and delightful Robert Morris Hotel of the Wesley Building. "Before the war in Europe can be won," said Rev. W. B. Forney of the Lord's Day Alliance, "the war against liquor must be won." George W. Crabbe, national secretary from Washington, warned that the brewers are cultivating a taste for beer among the young men in the service camps, that the Sheppard Bill is still only on the calendar, and that, if the people in this country knew what was happening, there would almost be a revolution. F. Scott McBride, state superintendent, urged that "the boys in the camps be given a chance to come home as sober as they went away." Nine tenths of the league's activities are educational; the other tenth is organization for action. The board of directors appealed for camp safeguards similar to those in the first World War, for a moratorium on liquor manufacture, and for war-time prohibition for the sake of the defense workers.

* *

At a time when most people have been looking with radio commentators and newspaper reporters and columnists, Gethsemane Church, Philadelphia, under the leadership of the pastor, Rev. Robert Milton Anderson, and the Board of Missions and Church Extension, January 21-25, held a unique missionary conference, based on Matthew 9:35-38, on the theme "Looking with Christ at His World." This was the first time that an individual church had held such a conference. The meetings brought both light and power. Across the sanctuary stretched a banner with the Conference theme. Local pastors presided and brought the devotional messages. The speakers included Charles Wesley Iglehart of Japan, Marshall J. Murphree and Miss Ruth Piper, R. N., of Africa, Miss Mary Kirby and Miss Kathryne Bieri of India, John C. Bieri and George W. Ridout, recently returned from visits to South America, Don Medaris of Greenville, Ill., and the University of Pennsylvania Medical School, and Karl K. Quimby of the general Board of Missions and Church Extension. The Methodist Book Store had missionary literature on sale. This local conference proved a fine missionary stimulus.

* *

Professor C. Rutenber, chairman of the Pennsylvania Baptist Social Service Commission, has urged attention to the two grievances of Negroes today: discrimination against them in defense industries and their treatment in the armed forces. This has received little publicity, except in the Negro press. Such examples are cited as the incident at Oswego, N. Y., where "a colored man was left behind, when his regiment moved. A white outfit, moving in from Delaware, is reported to have invaded the hospital and forced the injured man to get out. At Fort Bragg, N. C., a colored soldier and

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a hite M. P. were killed in a racial altercati, and whole companies of colored troops, in o wise involved, were forced to stand al night with hands over their heads, while th camp was patrolled."

onsiderable concern, however, has been ar ised here, including local press editorials, ov the recent decision of the Philadelphia H sing Authority to turn over the Richard A n Homes to defense workers. They were b t to provide decent homes for a slum d rict that was responsible for a large porti of the city health problems and delinq ncy. From 1400 to 1500 families had been c ified for occupancy. Then in the name o patriotism the United States Housing A thority requested this project for defense w kers instead of for those underprivileged f whom the homes had been built. The C perating Council of Agencies Serving N gro Youth has asked concerned citizens to a eal to Charles F. Palmer, Defense Housi Coordinator, Lafayette Building, Washi ton, D. C.

* *

n the Philadelphia Conference the Methdist Youth Fellowship is now a working ility, led by Rev. Walter J. Leppert and associate, Park Woodrow, and directed the North District by Rev. Francis C. homas, on the Northwest by Rev. Douglas Cloud, on the South by Rev. Elmer W. J. hmitt, and on the West by Rev. Price Colis. Leadership training schools are again oving popular: the Central Bible School the Wesley Building: Rev. E. Russell liott, Rev. Charles Truax, Rev. Robert M. nderson, Rev. B. Smith Stull, Rev. Theore H. Leonard, and Miss Ruth Hodgson; e Siloam (West Philadelphia) School: Rev. larence F. Kulp, Horace F. Ether, Miss nna Waldow, and Mrs. James B. Scott; the ermantown School at St. Stephen's Church: ev. Desmond Heyliger, Rev. William A. Iaclachlan, Rev. D. Ray Meixell, Mrs. D. F. ands, Miss Helen P. Ottinger, Miss Elisaeth D. Eggleston, who is the Conference xecutive secretary, and Rev. Franklin Dunombe, who brings the devotional message ach of the six Thursday evenings. The anual youth conference is scheduled for April 7-19 at Narberth.

* *

George F. Conner of Bywood Church has een elected president of the Philadelphia Preachers' Meeting; James H. Brasher, "The Singing Parson," of Lindley Church, chairman of the program committee.

* *

Dr. Arthur C. James of Drexel Hill is in constant demand for his exceptional travelogue in technicolor on "Canada and Our Great Northwest."

* *

Boyd Lee Spahr, Esq., of Philadelphia, is chairman of the general committee for the endowment fund campaign of Dickinson College in recognition of its 170th anniversary and its need for expansion. The Philadelphia Conference owes an immeasurable debt to Dickinson for the collegiate training of a high portion of its ministers, large in their numbers and potent in their effectiveness.

* *

Among those who will retire at this Conference session will be Rev. William H. Ford, after forty-nine years in the ministry, including six on the district and eleven at his present charge, Mount Airy, which is tendering him a farewell reception. Dr. Ford's brother, Oscar, is an honored member of the New England Conference.

Charles Daniel Brodhead.

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Church Register

Herald Calendar

Latin Mission, Tampa, Fla., Bishop A. J. Moore,	February 15
Boston Methodist Social Union, Parkway Church, Milton,	February 16
Piscataqua Methodist Social Union, Goodwin's Mills, Maine, morning and afternoon,	February 16
World Day of Prayer,	February 20
Laymen's Day,	February 22
Commission on Public Information, Missouri Athletic Club, St. Louis, Mo.,	February 23
Boston Area Council of Churches, St. Mark's Methodist Church, Brookline,	February 24

W. S. C. S.—The regular meeting of the Executive Committee of the New England Conference Woman's Society of Christian Service will be held in Wesleyan Hall, 581 Boylston Street, Boston, on Monday morning, February 16, at 10 o'clock. The meeting will adjourn at 12 and reconvene at 1.30. The afternoon session will be an open meeting. Reports of Conference vice-presidents and secretaries of departments and of district presidents will be given. Everyone interested in the work is invited to attend.

Bessie H. Dean, Rec. Sec.

BOSTON METHODIST SOCIAL UNION—Monday, February 16, Parkway Church, Milton. Speaker, Dr. Ralph D. Wellons; subject, "India Today." Social hour at 5.45; dinner at 6.30. For tickets ($1.10 to all), apply to the secretary, Dr. Beaumont A. Herman, 7 Mason Street, West Somerville (tel. Somerset 3288), by Friday, February 13.

MORGAN MEMORIAL CHAPEL SPEAKERS—February 16, representative of Boston's United War Fund; February 17, Rev. James C. Marshall; February 18, Rev. Harold W. Arthur; February 19, Rev. William R. Leslie; February 20, Rev. Edgar H. S. Chandler. Broadcast at 8.10 A.M. over Station WORL.

Bits of Fun

After going through her weekly housekeeping accounts the young wife sighed.

"How are we to meet the high cost of living?" she asked sadly.

"You don't have to meet it," replied her husband from behind his newspaper; "it overtakes you."—*Boston Globe.*

Stranger—What does your father do for a living, sonny?

Tommy—He chops down trees.

Stranger—And what does he do when he has chopped them down?

Tommy—He chops them up.—*Montreal Star.*

The Hollywood magnate told an assistant that in his opinion a certain writer was the only man for a film they had under consideration. The assistant was tactfully doubtful.

"Don't you think he's a little too caustic?" he suggested.

"Do I care how much he costs?" demanded the producer. "Get him!"—*Stray Stories.*

While sitting on his parachute under the wing of his plane, Lieut. Russ Spicer, flight commander at Randolph Field, was watching Aviation Cadets of his flight land at a field used for cross-country by the student fliers.

A woman and her husband walked up, and the woman asked Lieutenant Spicer:

"Is that your parachute?"

Lieutenant Spicer replied that it was.

"Did you ever have to use it?" she asked.

The flight commander answered that so far he had not had to use his parachute.

"That is just like the Government," the woman remarked to her husband as they walked away, "buying expensive things and never using them."—*Christian Science Monitor.*

Birth

LEONARD—January 8, to Rev. and Mrs. Richard D. Leonard of Weston, Vt., a son, David Verne.

Miscellaneous Advertisements

FOLDING CHAIRS—Brand-new steel folding chairs. Full upholstered seat and form-fitting back. Rubber feet. Send for sample. $19.50 dozen. Redington Co., Department 55, Scranton, Pa.

CHURCH FURNITURE—Pews, pulpits, pulpit chairs, communion tables, altar vases, altar crosses, baptismal fonts, folding chairs, Sunday school furniture. We allow for or sell your old equipment. Catalog and details on request. Redington Co., Department 402, Scranton, Pa.

FORMS FOR BEQUESTS

BECAUSE of the increasing tendency on the part of alumni and other friends to provide for the growing needs of Boston University by bequests and the many inquiries received as to the proper wording thereof, there are given below forms for the convenience of those who plan to remember Boston University in their wills.

I. Unrestricted

I give and bequeath to the Trustees of Boston University, a corporation existing under the laws of the State of Massachusetts and located in the City of Boston in said state, ...dollars, to be used for the benefit of Boston University in such manner as the Trustees thereof may direct.

II. To Establish a Permanent Fund, Income Unrestricted

I give and bequeath to the Trustees of Boston University, a corporation existing under the laws of the State of Massachusetts and located in the City of Boston in said state, ...dollars, to constitute an endowment fund to be known as the ..... Fund, such fund to be kept invested by the Trustees of Boston University and the annual income thereof to be used for the benefit of the University in such manner as its Trustees may direct.

III. Specific Purposes

I give and bequeath to the Trustees of Boston University, a corporation existing under the laws of the State of Massachusetts and located in the City of Boston in said state, ...dollars, to constitute an endowment fund to be known as the ..... Fund, the income therefrom to be expended by the Trustees of Boston University for the following purposes:

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for the purchase of books, the cost and maintenance of a building, or for any purpose the giver may designate.

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